

At The Sixtieth Milestone

The Story of The First Baptist Church

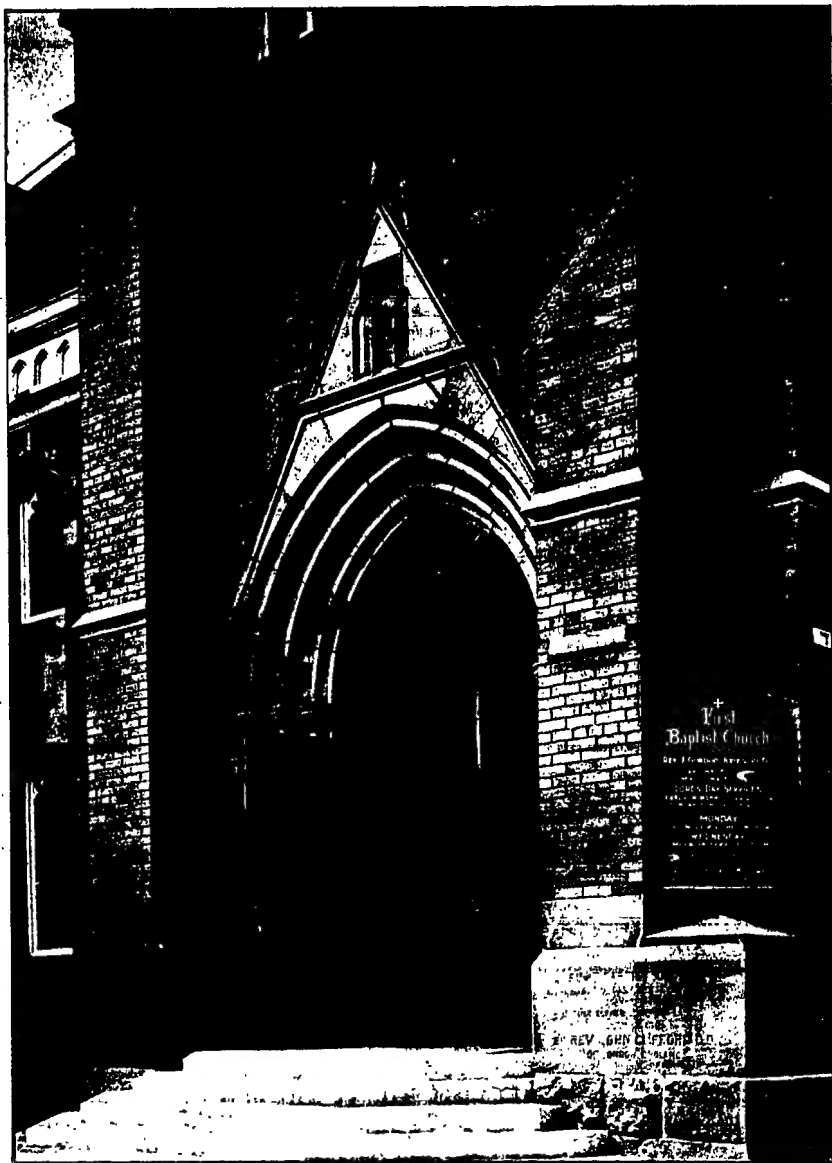
Calgary, Alberta

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1888 - 1948

Gift of
First Baptist Church
to our young
May 12, 1960.

AT THE SIXTIETH MILESTONE



OUR OPEN DOOR

"God make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship, and the Father's care; and narrow enough to shut out envy, pride, and hate. Make its threshold smooth that it may be no stumbling block to childhood, or weakness to straying feet, but rugged enough and strong enough to turn back the tempter's power. God make the doorway of this house the gateway to Thine Eternal Kingdom."

At the Sixtieth Milestone

THE STORY OF THE FIRST BAPTIST CHURCH

Calgary, Alberta

1888 - 1948



by

Lucy Lowe Bagnall, M.A., M.Educ., D.C.L.



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"Ye shall be witnesses unto me, both in Jerusalem, and in all Judea,
and in Samaria, and unto the uttermost part of the earth."

(Acts 1:8)

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By Rev. J. Gordon Jones

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FOREWORD

THIS YEAR we celebrate sixty years of service for Christ in the city of Calgary, in the Province of Alberta, and, through our missionaries and money, in the uttermost parts of the earth.

The diamond, known for its rare and enduring qualities, is a significant symbol for this particular anniversary. Our Church, born in prayer and built upon the foundation of the Apostles and the Prophets, Christ Jesus Himself being the chief corner stone, has grown into a vital spiritual structure. Consecrated lives have built upon this enduring foundation, stone by stone, brick by brick, a living Church; a Church whose influence has spread far and wide; a Church whose future promises to be greater and more glorious than the past. As we look forward to the years ahead, we know our work has only begun; the fields are still "white unto harvest". The facets of the diamond catch the light, reflecting the glory of our past, but, in addition, its rays shine into the future, revealing our unfinished task.

Because of the seriousness of conditions in our day, the celebration of this anniversary calls for deepened spiritual life, a renewed consecration, and the development of greater spiritual resources on the part of all our members. The special services with which we shall mark this anniversary should lead us in worthwhile endeavour, far beyond our present accomplishments. As we celebrate this year of jubilee, each member is urged to reconsecrate himself to Christ and to His Church. Important as material things are, bricks and mortar are not enough with which to build an abiding spiritual structure; nor is money enough. Every piece of planning, of spiritual effort, must be undergirded with sacrifice and personal consecration. Our building must come alive with spirituality. We must build with living stones!

To Dr. Bagnall, the author of this book, we extend our sincere appreciation. Dr. Bagnall has been a loyal and consecrated member of this Church for many years. As the wife of one of our missionaries, the late Reverend H. S. Bagnall, she gained an intimate knowledge of the religious background and social problems of Alberta, while as an educationist she has rendered outstanding service in this province. To write this history, therefore, no better person could have been chosen than our honoured and respected church member, to whom we express thanks and gratitude.

J. GORDON JONES.

AT THE SIXTIETH MILESTONE



LUCY LOWE BAGNALL

PREFACE

"When we read the past aright, in due perspective, with the aid of the Interpreter, Memory, we see that we have been led in a way that we knew not, by One who knew the way."—Joseph Fort Newton, in "River of Years".

THE history of the first sixty years in the life of a great Church has been written at the request of the Pastor and the Jubilee Committee, who have in charge the arrangements for the observance of the Diamond Jubilee. It is the work of a member who has known and loved the Church for a quarter of a century. The author has not attempted to compose an essay on the beginnings of churches in general, but has endeavoured rather to relate in simple fashion the story of the struggles and triumphs of this Church in particular, the amazing development by which "the little one has become a thousand". From that "Upper Room" there has gone forth the witness of what God can do through humble Christians, men and women, boys and girls, when they dedicate their talents, one or many, to His service.

It is well that this history should be written now. "Time rolls its ceaseless course", and no one of the original "seven" remains in our midst. There are very few whose memories reach back beyond the present century, and memory is a treacherous thing. Recorded minutes, too, have a way of disappearing from view. A few years hence, even this imperfect record would have been impossible.

Gratitude is expressed to those who helped to fill in the gaps in the written records, and answered innumerable questions; to Mr. Thos. Underwood, some of whose lively narratives have crept into this tale; to busy executives like Dr. Wm. C. Smalley and Rev. C. J. Smith, who furnished valuable information; to Mr. P. E. Milesen, for his careful compilation of the financial statement; to those who have loaned cherished pictures; to Mr. Bryan Erb and Mr. Herbert Bagnall, who assisted with the maps; to Miss Georgina Thomson, of the Public Library; to the Calgary Herald, which generously made its files available; to Mrs. R. M. Harvey, Mrs. R. N. Erb, Mr. Wm. Muir, Mr. E. E. Harris, Mrs. J. C. Gilmour, Mr. R. S. Dailson, Mr. W. A. Branton, Mrs. Geo. Cook, Mrs. Geo. Hilton, Mr. L. D. Reggin, and other members.

Special appreciation is felt of the Pastor's contribution to this book of "An Anniversary Sermon", and of his sympathetic encouragement, without which this work would not have been completed.

"At the Sixtieth Milestone", with all its imperfections, is presented as a gift of love to First Baptist Church.

"Follow, and honour, what the past has gained,
And forward still, that more may be attained.
Something to learn, and something to forget;
Hold fast the good, and seek the better yet."

LUCY L. BAGNALL

AT THE SIXTIETH MILESTONE



OUR PRESENT CHURCH

PART ONE

"In Jerusalem"

PICTURESQUELY located on the south-western rim of the prairies, at the junction of the Bow and Elbow Rivers, stands the City of Calgary, the home of over one hundred thousand people. Only a lifetime ago, the snow-clad Rockies looked down upon Crees and Stoneys and Blackfeet pitching their tents in this valley, while thundering herds of buffalo came down to the rivers to drink. Today, this "City of the Foothills", the most important city between Winnipeg and Vancouver, takes pride in its comfortable and attractive homes, its splendid stores and office buildings, its many schools and churches.

With characteristic western optimism, its founders soon came to call Calgary the City of Opportunities, the City of Certainties, the City of Destiny. It has also been called the City of Churches. Today, it has one hundred and twenty-four church buildings, and almost as many sects and religious groups as has Montreal or Toronto. The annals of this district contain the brave record of those courageous pioneer missionaries who came to minister to the Indians and the early settlers, such men as Father Lacombe, Bishop Pinkham and Archdeacon Tims, and the Reverends George and John McDougall.

It is the purpose of this little book to tell the story of Baptist work in this southern part of Alberta, and in particular the story of the men and women who laid the foundations of the First Baptist Church of Calgary, which this year celebrates its Diamond Jubilee.

THE BIRTH OF THE CHURCH

"We all know of Pioneer Alexander McDonald and his wife, the gift of Ontario Baptists to Western missions, and of the church they founded in 1875 in Winnipeg, then a hamlet of five or six hundred inhabitants. That story belongs largely to Manitoba, and to Northern Alberta, where Mr. McDonald established the Churches of Edmonton and Strathcona, and then mortgaged his own home to build a church in Leduc. But part of it is our story, too. Listen to it.

In the spring of 1888, carried over the shining new rails of the Canadian Pacific Railway across those almost empty stretches of prairie, came Mr. H. H. Stovel, a fervent member of the church Mr. McDonald had established in Winnipeg. Not borne by a chance wind, like the "tumbling tumble-weed", but with a definite purpose did Mr. Stovel come. He was business manager of the "North-West Baptist", edited in those days by Rev. A. A. Cameron and by Rev. Alexander Grant. Combining his own business with his Master's, he was scouting for Baptists, and in Calgary he found some. He gathered a little group together in the home of Mr. E. King, and there, at eight o'clock on the evening of the fifteenth of May, 1888, the First Baptist Church of Calgary was organized.

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The charter members numbered seven: Mrs. Geo. Constantine, Mr. and Mrs. E. King, Mr. and Mrs. J. B. Eshelman, Mr. J. G. Van Wart, and Mr. J. S. Povah. As there were sixteen Baptists in the district, the majority of them in favorable circumstances, the seven felt that "the way was clear and their duty plain". Let us pause to view the Calgary into which the infant church was born.

CALGARY IN THE EIGHTIES

In 1875, Calgary had been established as a military post of the North-West Mounted Police, not so much to protect the few farmers and ranchers of the district from the Indians as to prevent the demoralization of the Indians by whisky traders from across the boundary. In 1881, Calgary had four buildings: the M.P. Barracks, the home of the commanding officer, Col. Macleod, the Hudson's Bay store, and the store of I. G. Baker of Montana. From these stores, trade was carried on, in Red River carts along the trails to the north, in "bull trains" to Fort Benton in the south. When the Calgary Herald was set up, and the C.P.R. reached Calgary in 1883, the settlement really began to grow, for there was a paper to tell the world about Calgary, and a train to bring settlers there. From this time the process of community building went on with increased tempo. Calgary became incorporated as a town and acquired a school, a fire hall, a town hall. The "tent city" and "log shack" stage ended. By 1884, the population numbered over five hundred. The Anglicans, the Catholics, the Methodists, and the Presbyterians already had services and places of worship in 1888, when Baptists made their beginnings.

THE DAY OF SMALL THINGS

The seven set up an organization, with Mr. Van Wart and Mr. Povah as deacons, and Mr. Eshelman as church clerk, and they gathered for prayer and business in the homes of the members. Soon they secured a public meeting place in the Masonic Hall. Here, on July 22, 1888, the first Baptist service was held, conducted by two laymen. "The attendance was not all that could be desired."

In a few months, however, larger premises were required, and, at an annual rental of \$150.00, a centrally located room was leased on the second floor of a warehouse at the corner of Seventh Avenue and Second Street East. In this "Upper Room", the members met happily until a church was erected. The first expenditure was sixty cents for hymn books. On the motion of two sisters, a broom and a door mat were purchased, to contend with the depth and adhesiveness of Calgary mud. We may consider this the genesis of the Ladies' Aid.

At the close of 1888, the church was visited by the Superintendent of Missions, Rev. J. H. Best. Impressed by the strategic importance of the Baptist Mission in this little 'cow town', the superintendent encouraged the members to assume the partial support of a student pastor. As a consequence, Mr. H. E. Wise served the church acceptably during the summer months of 1889. In May, a Ladies' Aid was organized, and also a Sunday School, with Mr. Van Wart as superintendent, and a staff of four teachers.

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CALGARY, 1888



CALGARY, 1918

AT THE SIXTIETH MILESTONE

When Mr. Wise returned to college in the autumn, the church met its pledge by raising one hundred dollars toward his support.

EARLY PASTORATES AND THE FIRST CHAPEL

In the next nine years, the church had five ministers. The first ordained pastor was Rev. George Cross, who remained with the church for two and a half years. He received a salary of eight hundred dollars a year, half of which was provided by the Mission Board, the pastor paying his own rent of twenty dollars a month.

The first annual meeting showed a membership of nineteen, and receipts for the nineteen months from organization of \$323.36.

The most urgent project was the building of a church. The North-West Company donated for this purpose two lots on the corner of Sixth Avenue and Second Street West, rather doubtfully accepted, as the site seemed "too far west". The new church building was erected at a cost of \$2,065.90, and had a seating capacity of one hundred and sixty. It was dedicated August 31, 1890, by Rev. Alexander Grant of Winnipeg, assisted by Pastor Wise of Medicine Hat. Mr. Grant spoke from the texts, "Let the beauty of the Lord be upon us" and "Jesus only". This church, staunchly built by Mr. Thomas Underwood, is now used as a place of worship by the Lutheran Evangelical body.

In May, 1890, Miss Laura Eshelman was baptized in the Elbow River. Mrs. Thos. Underwood was the first member baptized in the church, in September, 1890. Mr. Arthur Bishop began his long term of service as church treasurer, in 1890. Thirty-seven years later, on his retirement, First Church took delight in honouring him for his years of stewardship.

Mr. Cross wisely divided the work among the members by setting up various committees—tract, strangers', prayer meeting, envelope. The first missionary contribution was sent to the Home Mission Board, the sum of eighteen dollars and forty-five cents.

It was no light thing to belong to the church in those days. Resolutions were passed, and enforced, against "dancing, card-playing, horse-racing, betting, intemperance, and all kindred practices", and in the endeavour to keep the Body of Christ unspotted from the world, more than one member was excluded from fellowship. One sister, presumably young, was dropped on the vague charge of worldliness.

After this pastor resigned to continue his education, he served, as Dr. Cross, at McMaster University, and at Newton and Rochester Theological Seminaries.

Four brief pastbrates followed. The first student pastor, who returned as Rev. H. E. Wise, later became a strong leader of Baptist work in California, where he was accidentally killed. The next pastor, the much-loved Mr. Gold, died in England at the age of one hundred and three years. Two other pastors, Mr. Fröst and Mr. Cresswell, shortly decided that they could work more efficiently elsewhere.

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SOLID GROWTH UNDER DR. LITCH

To this rather discouraged little Home Mission church, God sent Rev. J. Willard Litch at the close of the year 1898. Mr. Litch had a passion for souls, and conversions and baptisms were of constant occurrence. After twelve months the church became self-supporting. Soon the congregations outgrew the church, and numbers were turned away from the evening services. Four lots were purchased where the Southam Building now stands, and a church capable of seating four hundred and fifty was erected at a cost of ten thousand dollars. The church was opened February 6, 1901. The membership at that time was about one hundred and sixty. The ladies of the church purchased two nearby lots for six hundred and fifty dollars, and a parsonage was completed at a cost of seventeen hundred and seventy dollars.

In 1905, a mission was started southeast of the C.P.R. tracks, at Thirteenth Avenue and Second Street East, and a Sunday School hall was built costing over six hundred dollars. Here the pastor's wife, Mrs. Litch, started a Sunday School, the attendance the first day being two little girls.

After over six years of devoted service, Dr. Litch turned west. He was pastor at First Church and at Ruth Morton Church in Vancouver. Then he became Superintendent of Missions successively in Alberta, in British Columbia, and in Manitoba.

Dr. Litch passed away in Vancouver in 1947. "They that win many to righteousness shall shine as the stars for ever and ever."

EXPANSION UNDER DR. PATTERSON

Dr. Litch's successor, Dr. F. W. Patterson, came to Calgary after some years of work in Manitoba and northern Saskatchewan. Scarcely had he arrived when the church building was destroyed by fire. Undaunted, the pastor and deacons met, even while the fire was raging, and decided to rebuild on the same site. That was on Wednesday. The following Sunday, the pastor announced subscriptions toward a new building, amounting to nearly five thousand dollars. The church, with a seating capacity of six hundred, and costing twenty-two thousand, five hundred and sixty-nine dollars, was opened in August, 1905.

Under Dr. Patterson, First Baptist Church came to hold a position of leadership in city and province. It was largely due to the energy and eloquence of the pastor, as he led the temperance forces, that Alberta became the first "dry" province in Canada.

Dr. Patterson was essentially a missionary pastor. To him, home and foreign fields were alike; "geographical Christianity" did not exist. In his own words: "If the spirit of Jesus actuates us, our circle of interest will coincide with His." In 1907, the church undertook the support of Rev. J. A. K. Walker as its own missionary in India.

Not only was Dr. Patterson a profound preacher, but he had a statesman's vision of the part that Western Baptists must play in the coming of the Kingdom. He was one of the promoters of the "Big Four" movement,

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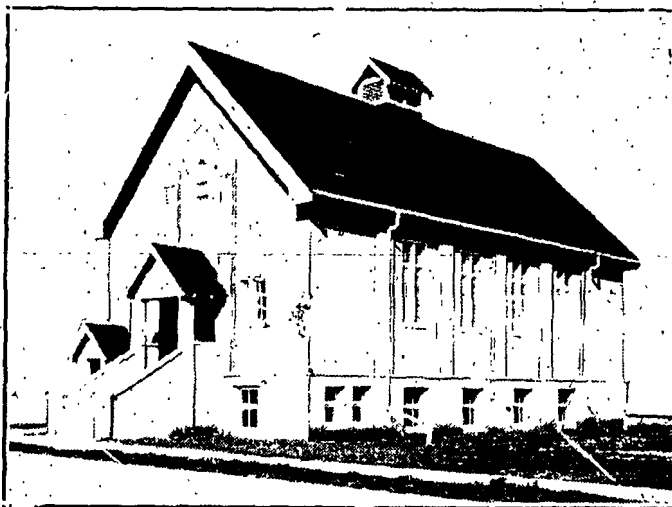


HEATH CHURCH



HILLHURST CHURCH

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OLIVET CHURCH



CRESCENT HEIGHTS CHURCH

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which was contemporaneous with the Laymen's Missionary Movement in the East. Under the leadership of Superintendent Stackhouse, eleven men gathered in the parsonage, and pledged \$11,000 a year for three years. Although a period of economic depression brought many of their plans to naught, yet missionary interest and giving received a great impetus.

In the local sphere, Dr. Patterson could not see one solitary Baptist church in a city like Calgary, whose population had increased tenfold in a decade, and whose building permits in a single year amounted to twelve million dollars. So the Mother church expanded. Five new Baptist churches were organized in the city: Westbourne, Heath, Olivet, Hillhurst, and Crescent Heights. A brief summary of their history will be of interest.

Despite, or because of, the dismissals to the new churches, the Mother church prospered, verifying the pledge: "There is that scattereth and yet increaseth." In the last year of Dr. Patterson's ministry, there were sixty-nine baptisms, and contributions to Missions amounted to \$4,361.41.

After leaving Calgary, Dr. Patterson was successively pastor in the First Churches in Edmonton and Winnipeg, and went from there to the office of General Secretary of the Western Union. Then the East recalled him, after twenty-four years in Western Canada, to the Presidency of Acadia University, where he has just completed twenty-five years of noble service.

THE DAUGHTER CHURCHES

WESTBOURNE—This church was started as a Mission by Pastor Litch, on Thirteenth Avenue and Second Street East, where a hall costing six hundred dollars was built. Mrs. Litch started that first Sunday School with an attendance of two little girls. In 1905, in addition to rebuilding on Seventh Avenue, First Church erected Westbourne Church, and the organization took place the same year, with twenty-three members from First Church. The first pastor was Rev. D. Dack. Seventeen years later, this church withdrew from the convention under the leadership of Mr. Wm. Aberhart. It afterwards divided, those in the original church calling themselves Regular Baptists, while the Prophetic Baptist Church meets in the Bible Institute on Eighth Avenue.

HEATH—Heath Church, in East Calgary, was organized June 17, 1907, with twenty-seven members, of whom thirteen were dismissed from First Church. The first pastor, Rev. D. Long, was soon succeeded by Rev. T. J. Bennett. This little church had a most encouraging beginning, being able by the end of 1908 to report twenty-two baptisms, and a membership of ninety. The next pastor was Rev. H. S. Bagnall, who at the end of a year went as pioneer missionary to the Peace River country. Succeeding pastors were Rev. L. E. Brough, Rev. F. A. McNulty, Rev. Jas. Desson, and then Rev. T. J. Bennett for the second time. During Mr. Bennett's illness and retirement, the attendance became small, and there was no settled pastor. The church work has revived under Pastors Rev. P. B. Stone and Rev. E. H. Lewis. A comfortable parsonage has been secured. There are, at the present time, seventy-two members in the church, and over one hundred scholars in the Church School.

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OLIVET—Olivet Church, on Fourteenth Avenue and Ninth Street West, was organized September 3, 1907, with about thirty members drawn from First Church. For fifteen years a splendid work was done in this church by Rev. H. Proctor, Rev. M. A. MacLean, Rev. A. G. Baker, from Bolivia, Rev. Alex Fraser, Rev. S. Sheldon, and Rev. H. C. Wright. In 1922, this self-supporting church disbanded, the financial burden having become too heavy for a membership which was declining, partly as a result of its proximity to First Church. At this time, Olivet had a membership of one hundred and fifty, a Church School of about one hundred, a Mission Circle of thirty-five, and a Ladies' Aid of fifty. Six thousand dollars was made available to the Convention by the Olivet congregation, for the establishment of Baptist work in the western part of the city at some future date.

Since 1922, the Church School has been continuous, under Superintendents J. F. Hunter, Hugh MacLean, A. J. Gregory, and Harry Charman. No record of the work in Olivet would be complete without mention of Mrs. L. A. McConnell, the teacher of young girls, who has left behind the memory of outstanding Christian service in both Olivet and First Church.

The Olivet cause, carried on in the fine church building on Fourteenth Street West, is under the supervision of First Church. In addition to the Church School, a live B.Y.P.U. has been in operation. Recently, church services were conducted by a student pastor, Murray Ford. Hugh M. Campbell was appointed leader of our work in both Olivet and Emmanuel, and he was ordained at Olivet. Shortly after, Mr. Campbell resigned to assume the pastorate of the Baptist Church in Trail, B.C. The work at Olivet is without a leader at present.

HILLHURST—This church, on Gladstone Road and Tenth Street North-West, was organized August 27, 1908, with thirty-one members, of whom twenty-three had been transferred from First Church. The church has had the following pastors: Rev. D. A. Gunn of India, Rev. W. P. Freeman, afterwards director of young people's work in Alberta and British Columbia; Rev. F. W. Dafoe, who was later a successful missionary-evangelist in Alberta; Rev. W. T. Tapscott, Rev. G. H. Harber, Rev. E. G. Hansell, Rev. C. C. McLaurin, Rev. C. G. Ashdown, Rev. H. E. Nordlund, and Rev. E. E. King. The church is represented in India by Miss Lucy Cooper.

In the summer of 1947, the church began preparation for a ten thousand dollar expansion project, involving the addition of new classrooms and recreation rooms. Hillhurst Church has now a membership of one hundred and ninety-one.

CRESCENT HEIGHTS—Crescent Heights Church, on First Street and Eleventh Avenue North-West, was organized March 30, 1909, with twenty members, fifteen of them transferred from First Church. This church has a fine record of continuous development. Four years after its organization, it had a membership of one hundred and sixty-three, with two hundred and eighty-eight enrolled in the Church School, and a B.Y.P.U. of sixty. The pastors have been Rev. H. L. Kempton, Rev. Christopher Burnett, Rev. P. E. Mundy, Rev. J. E. Harris, and Rev. Wm. Bonney. At present the church is planning large-scale alterations and extension.

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TUXEDO PARK once had a pastor and, as an organized church, it was received into the Convention in 1915. For a time, Mrs. J. J. Baker voluntarily conducted the Church School, and preached on Sundays. Later it was placed under the care of Crescent Heights Church.

EMMANUEL, in the north-west part of the city, was organized as a church in 1912, and in the same year a place of worship was erected. With the help of the Mission Board, Rev. J. L. Jordan was maintained as pastor. After over ten years of faithful service, Mr. Jordan resigned, and the board decided to carry on by means of local help. Preaching services have been held, and there is a Church School of over one hundred scholars and teachers.

REV. J. C. SYCAMORE AND THE NEW FIRST CHURCH

After a few pastorless months when the congregation became somewhat scattered, the church invited to the pastorate Rev. J. C. Sycamore of Hamilton, and he remained with the church through six eventful years. Congregations grew, and although a gallery seating two hundred and fifty people was added, many were turned away from the evening services. The only solution was a new and larger church.

The rapid expansion, resulting in the undesirable crowding of business blocks about the church, and the drift of the church population towards the south-west suggested a new location. At the corner of Thirteenth Avenue and Fourth Street West, across from beautiful Central Park, six lots were purchased for the sum of twenty-five thousand dollars. The senior Deacon loves to tell how, when he handed to Mr. Bennett, later Viscount Bennett, the entire amount in cash, the astounded "R. B." was surprised into making a contribution of one thousand dollars toward the new church.

THE LAYING OF THE CORNER-STONE BY DR. CLIFFORD

It was a notable event in the history of our church when, on July 12, 1911, Dr. John Clifford of England laid the corner-stone of the present beautiful building. This eminent visitor merits more than a passing word. Dr. Clifford was probably the leading Baptist in the world at that time, the President of the Baptist World Alliance, and the outstanding non-Conformist clergyman in England, who, rather than pay what he considered an iniquitous tax for the support of the State Church, submitted yearly to the seizure of his household goods by the bailiff. Returning from the World Baptist Congress in Philadelphia, he attended Baptist Conventions in Manitoba, Saskatchewan, and Alberta. Dr. Clifford was in favor of open church membership, which seemed desirable in such a great new country. Those who have seen a little prairie town trying to support four or five rival Protestant congregations can see the wisdom of his suggestion. Two Saskatchewan churches adopted the practice for a time, but with no very favorable results.

In Calgary, after laying the corner-stone, Dr. Clifford addressed the Convention at a mid-day luncheon. He spoke of his hope for a greater Brit-

ain, built not on shifting sands, but on the impregnable rock, and pointed out four essential factors in the building of a nation: advancing trade; increasing population, higher ethical standards, and a wider recognition of practical religion. In the evening Dr. Clifford addressed a large audience in the Sherman Rink, on the part played by religion in the building of a nation. He spoke hopefully. "Many things", he said, "which our forefathers tolerated, are now looked upon with scorn and indignation."

The church was dedicated May 12, 1912. Its chaste beauty and excellent acoustic properties make it one of the finest auditoriums in Canada. Its seating capacity is thirteen hundred, with accommodation for two hundred more in the vestibule. Selling the old parsonage on Sixth Avenue, the ladies of the church built the present beautiful home of the pastor, which has never been encumbered with a mortgage. The cost of the church and parsonage was over \$152,000. The membership of the church at this time was four hundred and fifty, ninety members being non-resident.

THE DEDICATION OF THE CHURCH

In a church crowded beyond its capacity on that beautiful May Sunday, Rev. H. Francis Perry of Vancouver, President of the Baptist Union, preached the dedicatory sermon, taking as his theme, "The Mastery of the Great Master". The sublime simplicity of modern Christianity he symbolized in the words Grace and Faith—the Grace of God, and the Faith of Man. Down through the ages, progress had been made when man looked above his own level, looked up, and worshipped God. This church was being dedicated to the moulding of character and the inculcation of Godliness into the human heart.

Then followed the solemn affirmation of dedication by the church members:

"To the finding of the lost, the protection of the weak, the aid of the tempted, rest for the weary, hope to the discouraged, and comfort to the mourners,

We dedicate this house.

"To the love and guidance of children, to the sanctifying of the family and the home, to the teaching of justice, purity, and kindness,

We dedicate this house.

"To a happy mingling of all classes, to the awakening of the conscience, the inspiration of high ideals, the promotion of brotherliness, the elevation of citizenship, the defense of right, and war against all wickedness,

We dedicate this house.

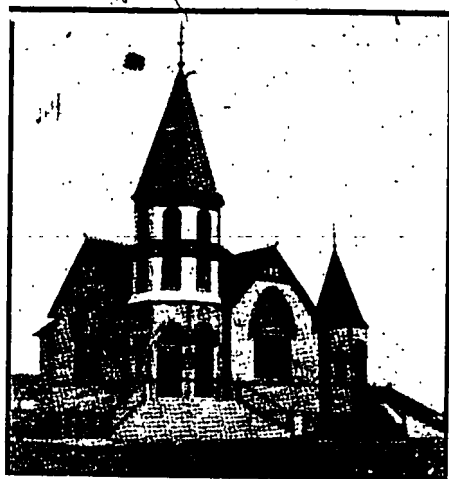
"To the preaching of Christ crucified to all the world, and the bringing in of the Kingdom of God,

We dedicate this house."

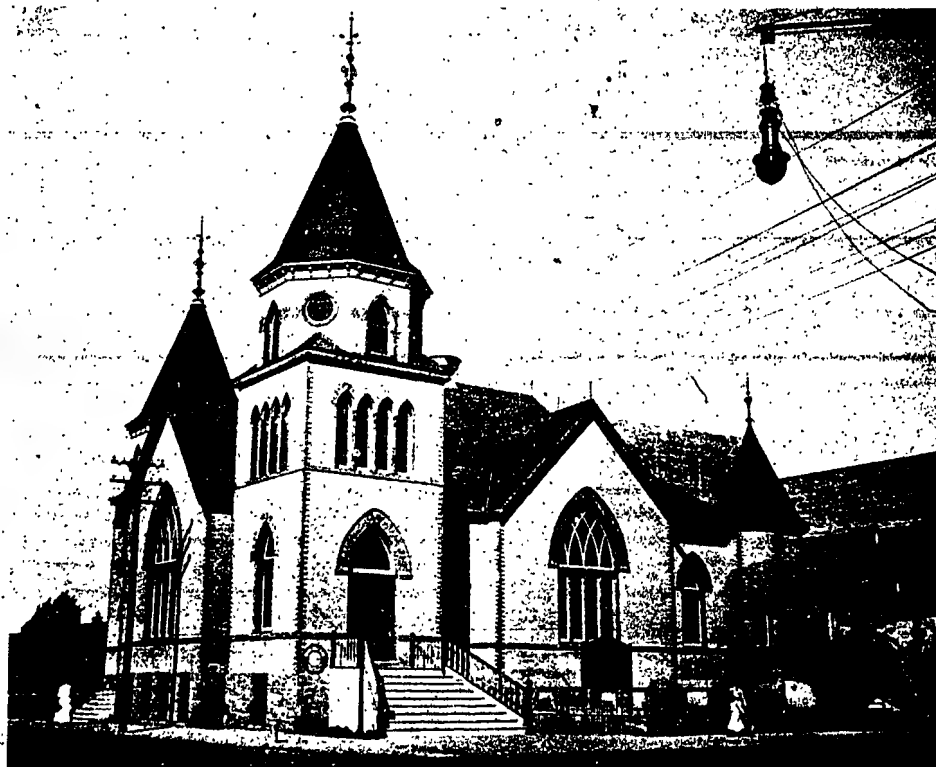
AT THE SIXTIETH MILESTONE
FORMER CHURCH HOMES



1890



1900



1905

AT THE SIXTIETH MILESTONE

At the evening service, while the western light shone in through the stained glass windows, Mr. Perry spoke from the text, "Whose son art thou?" He contrasted Elijah's life; associated with fire, with the life of Jeremiah, associated with tears. He showed that the life of Christ was a paradox, in that he was the epitome of fire when he denounced the vices of men, and the epitome of tears when he showed such tenderness and love for his fellow men. "For as many as are led by the spirit of God, they are the sons of God"—the true sons of God.

After three years of continued success in the new church, the minister, Mr. Sycamore, became pastor in Holyoke, Massachusetts. For some time, Dr. Sycamore lived quietly in Florida, where he passed away early in 1948.

THE WAR YEARS UNDER PASTOR HUNTLEY

Rev. J. Austin Huntley came from Brooklyn, New York, and served the church through three trying years. Despite the absence at the front of one hundred and seventy-five men from the church and congregation, work in all departments was prosecuted vigorously. The auditorium was made available for mass meetings of a patriotic nature. The pastor, believing in a division of labor, devised a system of zones for visitation by chosen leaders. Mr. Huntley also directed a soul-winning campaign under fifty volunteer workers. In 1917, more members were received by baptism than in any previous year of the church's history. Just before the armistice, when the church was closed because of the influenza epidemic, Mr. Huntley accepted a call to a church in Troy, New York.

THE GRACIOUS MINISTRY OF GIVING UNDER DR. BINGHAM

The highly successful pastorate of Rev. H. H. Bingham began in 1919, and lasted eleven years.

The pastor gave himself with consuming passion to the ministry of evangelism. Through the winning message of his sermons and the tender appeal of the after-meetings, men and women, boys and girls, were won for the Lord Jesus. "And the Lord added to the church daily such as were being saved." For years, the evening congregations overflowed both galleries, and the children sat happily on the steps to make room for those who were standing in the vestibule. Special services, when the pastor was assisted by his father and his brothers, will long be remembered.

The church, too, generously gave their pastor to the larger interests of the denomination, now in assisting some small church in evangelistic meetings, again in addressing students at the universities, from Peace River to California, from Winnipeg to Vancouver—until at last the deacons tried to limit these ministrations within the bounds of the province.

This kindly man with the big smile gave himself to one and all—in his thoughtfulness to the sick and aged, his tender sympathy for the troubled and bereaved, his comradeship with the men about town and with the Brotherhood which he revived, in his delighted welcome to the very littlest

AT THE SIXTIETH MILESTONE
FORMER PASTORS OF FIRST BAPTIST CHURCH



H. E. WISE
May 19, 1889, to Oct. 31, 1889
July 10, 1892, to Aug. 1, 1894



GEORGE CROSS
Nov. 3, 1889, to March 2, 1892



MATTHEW GOLD
Oct. 28, 1894 to Dec., 1895



T. P. FROST
Jan. 15, 1896, to Jan. 31, 1897



J. R. CRESSWELL
Mar. 3, 1897, to July 10, 1898



J. W. LITCH
Dec. 1, 1898, to Dec. 4, 1904

AT THE SIXTIETH MILESTONE
FORMER PASTORS OF FIRST BAPTIST CHURCH



F. W. PATTERSON
Jan. 1, 1905, to Mar. 7, 1909



J. C. SYCAMORE
Oct. 3, 1909, to April 11, 1915



J. AUSTIN HUNTLEY
Aug. 15, 1915, to Nov. 24, 1918



H. H. BINGHAM
Mar. 1, 1919, to Oct. 19, 1930



F. W. PATTISON
April 15, 1931, to Oct. 1, 1934



A. C. ARCHIBALD
Mar. 1, 1935, to Aug. 31, 1942



M. A. COOPER
Sept., 1943, to Jan., 1945

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of the Young Worshipers in the League which he initiated, in sharing his trips to Stockholm or Jerusalem, or elsewhere through his illustrated lectures, in his joyous participation in the happy gatherings at Gull Lake.

And the pastor and congregation gave of their means so freely that they lifted the burden of debt entirely off the church. By a succession of free-will birthday offerings, the remaining indebtedness of nearly \$38,000 was wiped out. From nine o'clock in the morning, when Johnny stepped into the study on his way to school to hand the pastor his thirteen cents, the happy giving went on, until nine o'clock in the evening, when the thermometer registered \$5,171.82 where \$4,000 had been hoped for, and the congregation sang the Doxology and went happily home. Those were the days of "hilarious" giving!

Mrs. Bingham entered enthusiastically into all the work of the church, but her particular "pride and joy" was the Yoke Bearers' Class, which reached the zenith of its development under this loved leader.

In 1931, Dr. Bingham went from Calgary to the pastorate of Walmer Road Baptist Church, Toronto. He is now General Secretary for the Baptist Convention of Ontario and Quebec.



THE BINGHAM FAMILY OF PREACHERS

PASTORATE OF REV. F. W. PATTISON DURING THE DEPRESSION YEARS

It was hard to find a successor to Dr. Bingham. For a number of months, the Rev. Archie Gordon, home from India on furlough, acted as interim pastor. Then the church extended a call to Rev. F. W. Pattison of Northfield, Mass. Mr. Pattison had received his training in pastoral duties within his own family. His father had been a professor in Rochester Theological Seminary, two of his brothers were ministers, and his three sisters were pastors' wives. Mr. Pattison himself was acquainted with the West, having preached at Clids and at Summerland, B.C. For fifteen years he had been pastor in East Northfield, in a church rich with the Dwight L. Moody traditions.

Mr. Pattison remained with us three and one-half years. The early thirties were difficult years. The world depression, and the fact that Canadian wheat was selling at thirty-five cents a bushel, affected the economic life of every church and home in the country. Most of the members of First Church suffered drastic reductions in income, and many were unemployed. No more fine-spirited pastor has ever served a church in such trying times. Mr. Pattison will be remembered for his helpful messages, his faithful pastoral work, his wise counsel to the troubled, his unwearied sympathetic ministrations to those who were ill and bereaved. How many who suffered were consoled by his comforting words: "Remember that, however low you may sink, still underneath are the everlasting arms."

In 1934, Mr. Pattison resigned to assume the important position of pastor in Brandon Baptist Church, and lecturer in the College. Then his health failed and he passed away in Summerland, B.C., in 1940.

GREAT PREACHING UNDER DR. ARCHIBALD

Dr. A. C. Archibald was born into a family of preachers and missionaries. After graduating from Acadia University, he began to preach at the age of eighteen. Continuing to preach and to study, he held many successful pastorates in the United States. Then, rich in experience, he returned to Canada, and ministered to this church through seven fruitful years.

Dr. Archibald's sermons were consistently of a high order, logically planned, attractively illustrated, spiritually uplifting and edifying, and delivered with an energy that sometimes left the hearers exhausted, but apparently never the speaker. His sermons, especially in the evenings, were searching evangelistic messages, seeking the lost.

To Dr. Archibald, evangelism was the life-blood of the Church, without which it must become coldly formal and worldly. Believing this, he enlisted the members in soul-winning campaigns, with carefully trained and supervised bands of fifty or sixty workers. He encouraged special efforts, such as the Mission of the Krafts, the twin brothers, their sister and their wives, whose witness and music made an especial appeal to the young. But the pastor endeavoured to make the church members themselves "fishers of men". These efforts resulted in a steady increase in membership by baptism.

AT THE SIXTIETH MILESTONE

Dr. Archibald was an excellent administrator. Through his efforts, the Church School was reorganized into departments, the teachers were trained, classrooms were remodelled. A men's class became an enthusiastic Brotherhood, closely co-operating with the pastor. The indebtedness, which during the depression years had mounted to nearly five thousand dollars, was whittled down almost to the vanishing point. Then, by a campaign which Dr. Archibald inaugurated, the finances of the church were put on a sound basis.

Mrs. Archibald's special contributions were made through the Yoke Bearers' Class, and the Women's Organization, which she was instrumental in effecting.

In 1942, Dr. Archibald became pastor of Talbot Street Church, in London, Ontario. Five years later, he returned to the United States, as Superintendent of Evangelism in the Cleveland Baptist Association in Ohio.

THE BRIEF PASTORATE OF DR. COOPER

Because of the number of ministers engaged in war work, it was exceedingly difficult to secure a pastor, when Dr. Archibald left us in 1942. For three months the following spring, the pulpit was supplied by Dr. R. E. Day, an American evangelist and general "interim pastor", the author of biographies of Spurgeon and Moody. By his unique, arresting messages he attracted large congregations, and the church work revived.



THOSE WHO HAVE BEEN LONGEST ASSOCIATED WITH OUR CHURCH

AT THE SIXTIETH MILESTONE

In September, 1943, the church called to the pastorate Dr. M. A. Cooper, a clergyman from Atlanta, Georgia. This warm-hearted southerner and his charming wife found it hard to transplant themselves to our northern province. The climate proved too trying for Dr. Cooper's throat, and after seventeen months he accepted a call to Louisville, Kentucky. Dr. Cooper believed that his mission was primarily soul-winning. Accepting literally the promise: "My word shall not return unto me void", he followed each simple, direct message with an invitation to the unsaved.

Those were the dark days of the war. When we wished sometimes that the pastor would pray more often for our boys, we realized that he whose own son was in the jungles of Guadalcanal, perhaps could not trust himself to voice aloud the pleading of each mother's heart. Do you recall this little poem, which he placed in "The Pastor's Paragraph" in the Church Calendar?

"The following poem, entitled 'Three Mothers Pray', strikes a responsive chord in many anxious hearts in these troublous times:

Mother's Prayer for Her Sailor Son:

Dear Father, my son is sailing,
Sailing the long day through,
Where the deadly foe is lurking
Deep in the waters blue.
O you, who once stilled the tempest
On storm-ridden Galilee,
Please guide him to some fair harbour
And bring him safe home to me!

Mother's Prayer for Her Soldier Son:

Dear Father, my son is marching,
Marching with heavy load,
Where the dreadful bombs are falling
Along a shell-torn road.
But you bore a cross of sorrow,
Thorn-crowned up to Calvary.
O give to my son Thy courage
And bring him safe home to me!

Mother's Prayer for Her Flier Son:

Dear Father, my son is flying,
Flying through darkest night,
In the age-old fight for freedom
From tyranny and might!
You chart a course for the swallow,
And the eagle so wild and free;
O pilot my flying soldier
And bring him safe home to me!"

BUILDING FOR PEACE UNDER DR. JONES

Happily the war years drew to a close, and ministers were being released from the Armed Forces. Within three months after Dr. Cooper's resignation, God sent to us a pastor singularly qualified to lead us through the post-war years.

Rev. J. Gordon Jones was born in Toronto. After graduation from the Baptist institutions at Woodstock and McMaster, he obtained his doctorate

AT THE SIXTIETH MILESTONE

in philosophy from Edinburgh University. Prior to the war, Dr. Jones was pastor of Baptist churches in Parkdale, Toronto, and in James Street, Hamilton, and served on the executive committee of the Baptist Convention of Ontario and Quebec.

When the Second World War broke out, Dr. Jones enlisted as chaplain and went overseas attached to the First Anti-Tank Regiment. In March, 1941, he became the senior chaplain of the First Canadian Division, which he accompanied to Sicily. He served in the Sicilian and Italian campaigns, and was then transferred to England, to take part in the invasion of Normandy. In May, 1944, Dr. Jones was made deputy assistant principal chaplain, attached to headquarters, Second Canadian Corps, and went through the campaigns in Normandy, Belgium, and Holland.

Dr. Jones was appointed an officer of the Order of the British Empire, military division, in August, 1944, in recognition of service in Sicily and Italy. He obtained his discharge in April, 1945, with the rank of Honorary Lieutenant-Colonel. In May, 1946, McMaster University conferred upon him the degree of Doctor of Divinity.

In Dr. Jones we have the rather unusual combination of the finest qualities of the preacher and the pastor. His sermons are not only the product of a keen, scholarly mind and of hours of preparation, but they come from a rich spiritual experience with God and with needy men. With illustrations drawn from his own life, his messages appeal to both heart and mind, and yet are presented with such ease and simplicity that they reach out to meet the needs of all his listeners.

In these reconstruction days, when we have a measure of peace but not security, in a world filled with industrial unrest, Dr. Jones does not preach directly on economic or international problems, but he proclaims a Power which can so transform lives that worker and employer, Russian and American, Jew and Arab, Hindu and Moslem, will work together for social and international justice.

Under Dr. Jones, the weekly prayer service is not only the power house of the church, but a very school of Christ, where with pencil and open Bible one follows the pastor's teaching in the deep things of God. These services are attended by an increasing number of young people.

Dr. Jones is not afraid of new ideas or methods. Coming to a church with an historic background, he is showing his appreciation of our past in his promotion of the Jubilee celebration. But, refusing to be "grounded by the weight of the past", he is planning with the members for the immediate and future development of the church. Building for the leadership of tomorrow, he is emphasizing the needs of the younger groups. He is the teacher of the enthusiastic Entre Nous Class, composed of returned veterans and other young men. The pastor and his wife, too, are drawing the younger married folk together in the happy, helpful fellowship of the Who Do's Couples' Club.

Dr. Jones is deeply concerned for the churchless men and women, boys and girls, in the immediate vicinity of our church and throughout the

province. Though broadly tolerant of the beliefs of other religious groups, he emphasizes the distinctive value of the Baptist message, and through his radio broadcast, "Lift Up Your Hearts", he is reaching hundreds of isolated Baptists.

THE DIACONATE

More than ninety men have belonged to the Deacons' Board, since its small beginning with Brothers Van Wart and Povah, in 1888. Without the co-operation of these faithful men of God, no pastor could have carried his burden. They have promoted the spiritual life of the church, and the pastor's evangelistic efforts. They have visited the sick, interviewed candidates for baptism, received and dismissed members by letter, watched over the church property and the reputation of the members, built churches and rebuilt them when they burned down, secured loans at the bank, and have burned mortgages. They have distributed the elements at the Lord's table, kept the pulpit supplied during vacation and interim periods and found new pastors, reached solutions of problems arising within the Church School or Choir, supported the pastor in extension of Baptist work beyond First Church.



MR. THOS. UNDERWOOD

How many interesting things they could tell us! Did you know that one deacon was allowed to resign from the diaconate because he alone among his brethren believed in open communion, and yet continued for years to serve as Sunday School superintendent and as church clerk, and later, a brother beloved, once again as deacon?

Do you know how calmly the deacons handled the case of the boot-legging caretaker, who was arrested for operating a whisky-still within his quarters in the church? Can you remember the ripple of horror and amusement that swept over the church? And can you imagine the feelings of our men in the trenches in France, when the "Eye-Opener" carried to them the news that this had happened in the church from which Rev. F. W. Patterson had led the fight against the liquor traffic? Now it can be told!

We should not be allowed to forget those deacons who carried the burden in the heat of the day: Deacons Van Wart, Martin, Collicut, Dunn, Bartholomew, Lynn, Miller, Coupland, Staines, Carpenter, Ward, and Underwood. Today, the board of fifteen deacons shares the responsibility with various groups, such as the Board of Trustees, the Finance Board, the House Committee.

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SOME OUTSTANDING LAYMEN



GEORGE HILTON



W. G. CARPENTER



A. W. WARD



ARTHUR BISHOP



L. D. REGGIN

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Special mention must be made of several of the early deacons:

Dr. W. G. Carpenter was an outstanding educationist, but first of all he was a Christian Baptist layman, an active member of the First Churches in Calgary and Edmonton. In this church he served as deacon and trustee, and strengthened the Sunday School by his teacher training courses. He was a member of many of the boards and committees of the Baptist Union during its reorganization period, and was at one time President of the Union. The Western Baptist said of him, at the time of his death: "Dr. Carpenter was a great man as it is given to few to be great. In him were matched a breadth of vision, a depth of devotion, and a steadfastness of purpose which enabled him to live the full life he led."

Deacon A. W. Ward, now Rev. A. W. Ward, was deacon, Sunday School superintendent, and church clerk in this church for nearly thirty years. In the denominational field, he was Secretary of the Alberta Association and Convention, and served for many years as Recording Secretary of the Baptist Union. In 1923, he went to Vancouver and became the pastor of the Jackson Avenue Baptist Church, a downtown church which ministers to New Canadians of eighteen nationalities. His faithfulness and efficiency as clerk and secretary, and his tender prayers for his Sunday School scholars, will never be forgotten in this church.

Deacon Thomas Underwood, our loved Senior Deacon, still carries the church on his heart, as he has for over half a century. Coming to Calgary ahead of the railroad, he has participated in its marvellous development, and still thinks it is the most wonderful city in Canada. He was converted through the influence of Rev. Alex. Grant, and was baptized by Pastor Litch. Mr. Underwood not only built the first two churches, but he has built himself into the Baptist cause in church and city and province ever since. He has been a valuable citizen, connected with many important organizations such as the Welfare Board and the Y.M.C.A. Honored by the city as Mayor, successful in business, he has seen the fulfillment of the promise: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." In 1906, he was President of the Manitoba and North-West Convention, and in 1923 of the Baptist Union of Western Canada. Always closely connected with the Home Mission Board, he gave his services for over three years as acting Superintendent of Missions for Alberta, when the Board could not afford to pay a man to fill the position. In 1912, in recognition of the invaluable service Mr. Underwood had rendered as Chairman of the Building Committee for the new church, he was presented with a beautifully illuminated address, which was adorned with etchings of all four churches. In 1947, on the occasion of his eighty-fourth birthday, the church made him Honorary Life Deacon, and presented him with an illuminated address, as a token of appreciation of his life-long service to First Baptist Church.

THE BOARD OF DEACONESSSES

For the first forty years of our history, there was no regular and continuous appointment of deaconesses. There is the record in 1903 of the appointment of six deaconesses, including two of the present church mem-

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bers, Mrs. W. E. Toney and Mrs. Geo. Cook, three of the deaconesses constituting a Finance Committee. Four years later, under Pastor Patterson, there were four deaconesses.

Since 1927, a board of twenty-four deaconesses has functioned regularly, and has rendered inestimable service to the church. The city is divided into districts, and each deaconess is responsible for her own district. Hospital visitation is one of their most important functions. The deaconesses maintain the contact between the church and the home, bringing sunshine to shut-ins, and to the sick in home or hospital, and assisting the minister in his pastoral visits. The chairman of the present Board of Deaconesses is Mrs. Robert Dancocks.

THE WOMEN'S ORGANIZATIONS

The Ladies' Aid Society came into being in 1889, and from the first the women assumed heavy responsibilities in meeting the local needs of the young church. Two years later there was formed a Women's Home and Foreign Mission Circle of twenty members, held in connection with the Ladies' Aid Society, the only officer being a treasurer to collect the monthly fee of ten cents. In 1899 the Mission Circle began a separate existence, with its own officers.

For over forty years, the two societies operated side by side, with some of the church women belonging to both, and some to neither. In 1942, the executives of the two organizations came together and decided to amalgamate. The union has had happy results. An increasing number of women have joined the organization, and the younger women are finding their interest aroused by some of the varying phases of the work.

The Women's Organization consists of nine afternoon and three evening groups. The latter were originally Young Women's Auxiliaries, the Mary Beard Group, the Jean Gordon Group, and the Gullison Group, but they are now groups in the general Women's Organization. Since 1942, under the capable leadership of Mrs. R. B. Jones, Mrs. R. N. Erb, and Mrs. Norman Morrison, the women have raised for Missions the sum of \$11,446.73.

This is modern history. The historical record would be incomplete without further reference to the work of the two original societies. The Mission Circle will be considered later. Let us now look back to the Ladies' Aid.

THE LADIES' AID SOCIETY

Over half a century of ceaseless endeavour! Without their efforts there would have been no choir for lack of an organ, no ladies' parlor for lack of furnishings, no church kitchen for lack of equipment. First there was the "Seats Fund", then the "Organ Fund". They built both parsonages. When notes on the church building fell due, the ladies got out and collected. No sooner was one obligation discharged than they assumed another.

Our Senior Deacon loves to tell the story of how the Ladies' Aid saved our beautiful Casavant organ. It had been in the church for ten years, but hard times came, and no further payments could be met, not even the

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interest on the notes. Even when the personal representative of Casavant Frères visited Calgary in an effort to insure the collection of this money, the funds were not forthcoming. Great was the consternation of this worthy French-Canadian when it was suggested to him by Mr. Underwood that the whole problem be handed over to the Ladies' Aid Society. "The vimmin! The vimmin! Impossible!" was all he could exclaim. So the Ladies' Aid took over and accomplished the impossible. The convention of the United Farmers of Alberta was taking place in our church. The Ladies' Aid catered to the farmers, realizing over eleven hundred dollars, which they triumphantly applied on the Organ Fund.

How women, who in their own domestic economy must have loathed debt as one of the deadly sins, managed to live in a constant atmosphere of church indebtedness, it is hard to imagine. But there was the joy of Christian fellowship, and the realization that whether they were serving convention luncheons or wrestling with debts, they were working for the Master whom they loved.

Making garments for the needy was at one time the work of a single "Dorcas" within the Ladies' Aid. Then sewing was done by the Mothers' Club. In recent years, many women have given their services in White Cross work for Home and Foreign Mission fields, and in Red Cross work and the preparation of "Bundles for Britain".

Unfortunately, records are incomplete, but the following ladies are remembered to have served as presidents of the Ladies' Aid Society: Mrs. Dawson, Mrs. W. H. Coupland, Mrs. J. B. Eshelman, Mrs. Linton, Mrs. J. G. Van Wart, Mrs. A. W. Ward, Mrs. B. S. Kearney, Mrs. Thos. Underwood, Mrs. Geo. Anderson, Mrs. W. J. Gamble, Mrs. J. G. Wainwright, Mrs. G. Johnston, Mrs. H. G. McCullough, Mrs. H. E. Moore, Mrs. S. G. Porter, Mrs. W. J. McInnes.

THE CHOIR

"Singing and making melody in your hearts unto the Lord."

Sixty years ago the musical history of the church began with an expenditure for hymn books of sixty cents. Today a choir of sixty voices is conducted by a skilled organist, who presides at the console of a fine Casavant pipe organ.

Let us retrace our steps. The first organ was paid for by the Ladies' Aid. The second organ, the gift of Mr. Thos. Underwood, was destroyed in the fire of 1905. The Ladies' Aid undertook the financing of the third one. It must have been a fine organ, and expensive, too, for the records indicate that the small group wrestled with the problem of the "Organ Fund" for a number of years.

In the present church there was installed the splendid Casavant organ, which cost about eight thousand dollars. This sum was included in the cost of erecting the building, but the Ladies' Aid assumed the responsibility of meeting the last of the notes as they fell due.

Mr. Nidd, the first organist in the new church, had accompanied the choir from Seventh Avenue to Thirteenth Avenue. He was succeeded by

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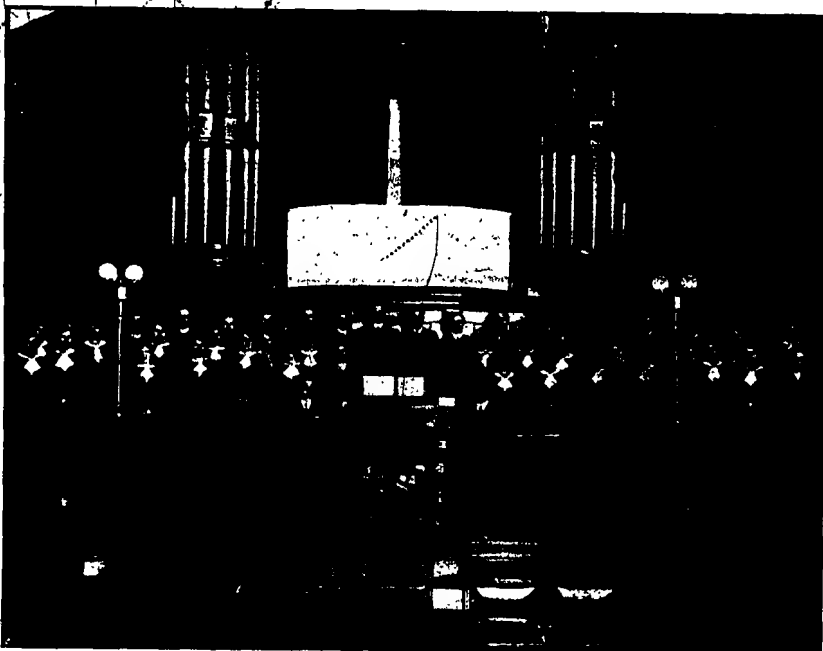
Madame Beatrice Chapman at the organ, while the choir was directed, in turn, by Madame Ellis-Browne, Capt. H. S. Hinton, and Mr. R. J. Roberts. For a time Madame Chapman was both organist and director, before she retired at the end of twenty years of splendid service. The next three organists, Mr. Elgar Roberts, Mr. Rhyddid Williams, and Mr. J. A. Davies, have been also the choir directors.

For a time, during Dr. Bingham's ministry, the attractiveness of the worship was enhanced by the Hayden Quartette and other paid singers. After considerable discussion, the deacons and the music committee decided to rely upon the service of voluntary singers.

The choir has taken delight in visiting the Colonel Belcher Hospital and the Keith Sanatorium, and country churches such as High River and Nanton, and in furnishing special music within the church at conventions and annual meetings. Mr. Wm. Muir is president of this organization at the present time.

The church and congregation are deeply appreciative of these men and women who have voluntarily given so much of their time to rehearsals and Sunday service and both literally and figuratively have stood behind their pastor in the worship, in the song services, and in after-meetings.

The present organist, Mr. Jas. A. Davies, B.A., L.T.C.M., is an addition to the musical circles of the city. The relations between him and his choir are most cordial. He is of great assistance to the soloists, and gives special instruction after rehearsals to those choir members desiring it.



THE CHOIR, 1920

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NOT TO BE FORGOTTEN

Not to be forgotten is the long record of service of families such as the Smiths, the Reeves, and the Muirs, and of individuals such as Mrs. Winifred Rogers Moir, Mr. A. Antliff, and Mr. A. Stewart, who retired after more than thirty years in the choir.

Not to be forgotten is the fact that the organist in the church on Seventh Avenue was an ordained minister, Rev. H. H. Standerwick, now preaching in British Columbia.

Not to be forgotten is the musical record of the "charter member" Eshelms. Mr. Eshelman was the first choir leader, and his daughter Laura (Mrs. J. B. Paterson) the first organist. It was Mr. and Mrs. Eshelman who donated the telescope organ that made the hazardous journey to the Peace River with the Bagnall missionaries, and then was carried to hundreds of services in the back of the buckboard. Mrs. Paterson was for years one of the pianists for the prayer services, and her daughter, Mrs. Richard Cuniffe, now uses her sweet voice for the glory of God and the pleasure of the congregation.

Not to be forgotten is the fact that this Baptist Church had almost to make a choice between an organ and a baptistry! In the architect's plans, both had laid claim to that central space at the rear of the chancel, and the present beautiful arrangement is in the nature of a compromise.

Not to be forgotten is the fact that we owe the dignity of the vested choir to a change of mind on the part of the deacons, who for a time feared that surplices might destroy the existing "charming simplicity of worship".

Not to be forgotten are the antiphonal singing from the first balcony, and the Intermediate Choir and the Westminster Glee Club which were trained by the organist, Mr. Elgar Roberts.

Not to be forgotten is our debt to the Welsh. That musical race has given us our last four organists—Roberts, father and son, Williams, and Davies.

WHAT THE CHURCH DOES FOR HER YOUNG PEOPLE

"Life is a diamond in the rough when the boy or girl begins it. It can be made a jewel, or left a mere pebble."

Various agencies besides the influence of the pastor have been at work transforming the youth of yesterday into the men and women, the pillars of First Baptist Church for today and tomorrow. The first of these is, of course, the Church School.

THE CHURCH SCHOOL

The small beginnings were made in 1889, with Superintendent Van Wart and his four teachers. Two years later there was an enrollment of fifty-five and an average attendance of thirty-seven, with receipts of \$64.58, including a missionary contribution of \$5.25, and the memorization of twenty-four.

AT THE SIXTIETH MILESTONE



THE TUCKABATCHEE CLASS, 1923



THE AVANTI CLASS, 1939

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hundred Scripture verses. Let us see to what a great tree this little plant has grown.

In 1946-7 there were enrolled in the English-speaking Baptist Church Schools of this city over twelve hundred scholars. For First Baptist alone, these are the statistics: Enrollment of four hundred and thirty-seven, with a staff of forty-three teachers and officers, and a contribution to Missions of \$902.50.

The first superintendent, J. G. Van Wart, was followed by T. G. Wanless, A. W. Ward, A. G. Allen, E. E. Fielder, H. E. Cutler, Geo. H. Lunn, and L. D. Reggin. Mr. L. D. Reggin, who is chairman of the Deacons' Board, has been superintendent for over ten years. He it was who piloted the school through the changes attendant upon the organization into departments. Modest, quiet, efficient, devoted to his task, Mr. Reggin has earned the love and confidence of the scholars, the staff, and the church.

Those who planned the present church did not envision a modern, departmentalized Church School, and so great changes had to be made. Classrooms have been remodelled and new rooms built in the basement. Every available inch of space has been utilized, one Young Ladies' Class at the present time even occupying the remodelled basement of the parsonage.

During Dr. Archibald's ministry, the Board of Education reorganized the school, with different departments under separate superintendents. These departments include the Cradle Roll, the Beginners in two divisions, meeting with the Primary Department, the Intermediates, the Juniors, the Seniors, and the organized Bible classes. To these has been added a very efficient Nursery Department.

THE ADULT CLASSES

The number of adult classes indicates that the young people of former years are still in the Church School. Here are included the following groups, several of which have disbanded:

The Philathea Class of older women, taught for years by Mrs. A. T. Spankie and now by Mrs. R. J. Roberts. Within the past year, its oldest member, Mrs. Alice Kempling, still in attendance at the class, passed away at the age of ninety-three.

The Baraca Men's Class, which disbanded after a long, successful course.

The Men's Brotherhood Class, which flourished under the leadership of Dr. Archibald.

The Buccaneers' Class, now disbanded.

The Yoke Bearers' Class of older young women, usually taught by the pastor's wife.

The Tuckabatchee Class of young women, organized by Mrs. Beveridge, and continued by Mrs. Bagnall, now disbanded.

The Avanti Class of young women, taught by Mrs. Bracken, now disbanded.

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THE MEN'S BROTHERHOOD CLASS, 1940



THE BARACA CLASS, 1933

AT THE SIXTIETH MILESTONE

The Entre Nous Class, a very energetic group of young men, organized and led for years by Mr. L. D. Reggin, now under the leadership of Dr. Jones.

The Wo-He-Lo Class, a new class of young ladies, now taught by Mrs. K. McLennan.

There follows a brief account of two of these classes, forty and thirty years old respectively, which have become an integral part of the church life.

THE YOKE BEARERS' CLASS

Forty years ago, Mrs. F. W. Patterson organized the Young Women's Yoke Bearers' Class. Today, many of the original members are grandmothers, yet the life of the class continues. Except for brief intervals, it has been taught by the pastor's wife. In addition to Bible study and missionary activities, it has contributed to many church projects, acting as a junior Ladies' Aid. The Yoke Bearers have cleaned the communion silver, and purchased additional communion trays. They have repaired the kitchen chimneys, and even shingled the parsonage. The class reached its greatest numerical strength under Mrs. Bingham. Always loyal to their teacher, they are still more loyal to the class bond as fellow yoke bearers, and to the Word of God. For a time the class was taught by Dr. Lucy Bagnall, until recent ill-health interrupted her service, and also by Mr. C. E. Leppard. Though at present the Yoke Bearers are without a permanent teacher, they continue to meet in the beautiful classroom, built for them through the generosity of the Men's Brotherhood. During this year, Mrs. J. C. Gorman has been president of this class.

THE BUCCANEERS

Over thirty years ago, Deacon George Hilton responded to the challenge of Superintendent Ward to do something for a class of boys who had literally thrown their Sunday School teacher out of the window. Mr. Hilton offered the boys a chance to discuss the serious things of life on Sunday, and to meet in a week-night club, for social life. The name and banner of their own devising were accepted by their "chief". The class soon numbered forty, and with unbounded enthusiasm they entered into the Sunday studies, which never took second place to the weekly activities. Securing the permission of the deacons, they built and furnished their classroom with money of their own earnings. When the inevitable protest arose about a class of pirates in a Baptist Sunday School, the Senior Deacon came to their defence. "These Buccaneers," said Mr. Underwood, "are not pirates, but gold-seekers. They are seeking the gold of Truth, and, thank God, many of them are finding it."

Dressed in their Buccaneer costumes, these young men served at church suppers and at convention dinners. Through the years, the members of this class found many avenues of service. They visited the Central Sanatorium, and the Old Folks' Home. They frequently took charge of the Sunday evening service at Olivet, or Emmanuel. Occasionally they went out to a rural church, where some of their number preached, or the B.B.A. Quartette assisted in putting on a concert.

At one time the class disbanded, and then was revived under Rev. J. A. Bracken. When Mr. Hilton was absent from the city, and when he retired

AT THE SIXTIETH MILESTONE



THE PHILATHEA CLASS, 1941



THE YOKE BEARERS' CLASS, 1920

AT THE SIXTIETH MILESTONE

because of ill-health, the class was taught by Mr. R. S. Dadsón, Mr. L. D. Reggin, and Dr. W. G. Carpenter. In 1947, the Buccaneers finally disbanded, donating, as a final gesture of good-will, a cheque for \$250.00 to the work of the newly-organized 34th Calgary Troop (First Baptist Church) Boy Scouts.

It is estimated that there passed through this class about twenty-five hundred young men, now scattered far and wide over the continent. The fireplace in McLaurin Hall at Gull Lake has been set up by the Buccaneers as a memorial to their chief, George Hilton, "the lover of Truth, the friend of Youth".

ORGANIZED BOYS' WORK

During Mr. Huntley's pastorate, there was keen activity in Boy Scout work, under the leadership of Mr. Ludowici, assisted by Mr. T. S. Rose.

In 1919, a delegation of two boys from the Buccaneers' Class, Noel Sulis and Fred Staines, appeared before the Convention of the Baptist Union and requested that a programme should be arranged for boys' work, along the lines of the Canadian Standard Efficiency Test. As a result, the C.S.E.T. work received attention in the Religious Education Boards and, in 1920, the work was launched in this church. The initiative was taken by Mr. C. M. Staines with his boys' class, and he found support in Osborne Layton, E. E. Harris, and L. D. Reggin. The Tuxis boys distinguished themselves in basketball, and the Trail Rangers in hockey. Conclaves were held in the city churches.

After the removal from the city of many of our young men, there was a dearth of leaders, and C.S.E.T. work languished. In 1937 there was an unsuccessful attempt to introduce Boy Scout work. Then there was a revival of C.S.E.T. work and the Trail Rangers had two good years under Pat Carrol and Jim Henderson.

In 1947, as the C.S.E.T. leaders had left the city, and a good Scoutmaster, Mr. C. Crowhurst, was available, it was decided to introduce Boy Scout work, and the 34th Boy Scout Troop of the First Baptist Church was organized. Backed financially by the Men's Brotherhood and the disbanding Buccaneers' Class, the Scouts and Cubs have gotten away to a good start and are making excellent progress.

ORGANIZED GIRLS' WORK

The "Canadian Girls in Training" movement was initiated in our church by Miss Helen Hilton (now Mrs. Fowkes), Mrs. Beveridge, and the deaconess Miss Houlding, nearly twenty-five years ago. Hundreds of girls, through the C.G.I.T. and the junior group, the Explorers, have found an outlet for their youthful religious energy in helpful activities in church and school, and have been trained for positions of leadership in the Women's Organization. For the past three years, the C.G.I.T. girls have been supporting three students in the boarding school in Cocanada. Fortunately, there has been no scarcity of devoted leaders, who have directed the girls in their four-fold quest: To cherish health, to seek truth, to know God, to serve others. Miss Edna Ramsay is the present director.

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THE MISSION BAND

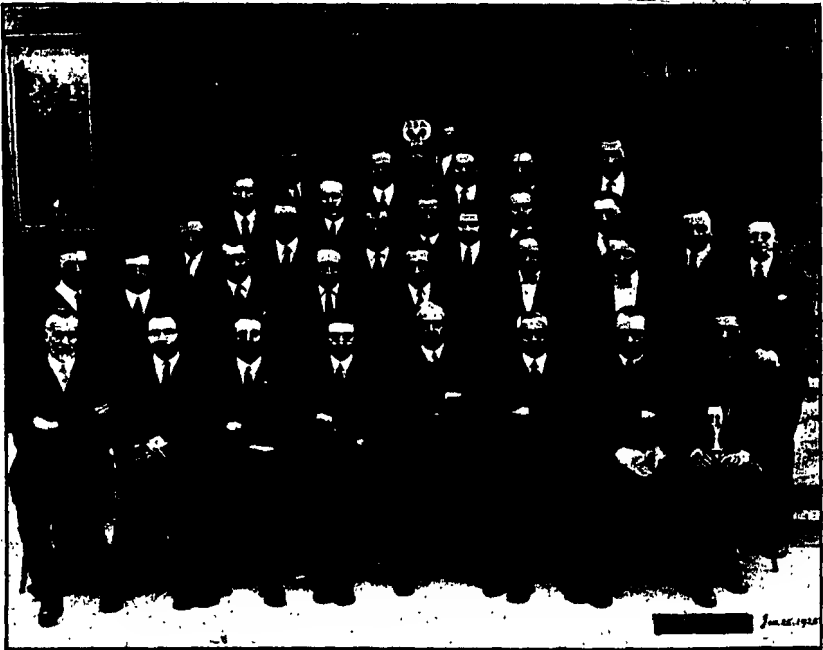
Organized in the early days by Mrs. McTaggart, the Mission Band in recent years has manifested fine, healthy growth under the efficient leadership of Mrs. E. E. Harris and Mrs. John Gilmour. Visits from returned missionaries and the preparation of gifts for special mission fields make the meetings most attractive. With an attendance of about eighty, the present Band is keenly interested in the five study groups, graded according to age, under which a fine educational programme along missionary lines is being carried out. Their money offerings make an appreciable contribution to the missionary budget. It is interesting to recall that at one time there operated as an auxiliary Band, a Mission Brigade, directed by Mrs. Archie Gordon.

THE YOUNG WORSHIPPERS' LEAGUE

For over twenty years the congregation has witnessed with unflinching interest the annual presentation of seals and awards to the boys and girls for regular attendance at the Sunday morning church service. Thanks are due to the Church Secretary who has handled this work, and to the mothers who Sunday after Sunday have helped form in the children the habit of church attendance. An outstanding award in 1947 was the presentation of the gold seal for practically perfect attendance to Miss May Föckerd, for the eighteenth consecutive year.

THE BAPTIST YOUNG PEOPLE'S UNION

At the annual church meeting in 1902, Calgary First Church, with a



THE BUCCANEERS' CLASS, 1925.

AT THE SIXTIETH MILESTONE

membership of about three hundred, reported an enrollment in the B.Y.P.U. of one hundred and thirty. In 1947 the church, with a membership of over fifteen hundred, had an enrollment in the B.Y.P.U. of fifty. On viewing this rather dismaying comparison, certain facts must not be overlooked. Forty years ago, the B.Y.P.U. was attended by all the young people from the ages of fifteen to thirty-five, age groups which today are included in the organized boys' and girls' groups, the organized adult classes, and the Who Do's Couples' Club.

Despite its comparatively small membership, the B.Y.P.U. has played a vital part in the religious development of our young people. Growth in spiritual life and knowledge, training in leadership, wholesome social contacts, outlets for service at the Old Folks' Home, the Keith Sanatorium, and the Calvary Mission—all this has been made available through the B.Y.P.U. The Sunday evening Sing-Song and the Fireside Hour have afforded a friendly welcome to the young men and women in the congregation who are strangers.

The B.Y.P.U. Assembly at Gull Lake has always been inspirational. At these gatherings, the provincial B.Y.P.U.'s have contributed two thousand dollars toward Memorial Hall.

The increased vitality of the B.Y.P.U. under such provincial leaders of Young People as Rev. W. P. Freeman and Rev. T. B. McDormand, and the growth in our local B.Y.P.U. under Associate Pastors Rev. I. H. Eberle and Mr. Robert Arnott, show what can be accomplished under trained leadership. We are thankful for the consecration of many of our young people. They will be the standard-bearers in the church of tomorrow.

The present B.Y.P.U., under the presidency of George Webber, as a Jubilee project, has purchased a splendid 16mm. sound and silent moving picture projector. This marks the beginning in our church of a new era of visual education.

EVANGELISTIC MISSIONS

Our church has been blessed by the efforts of many soul-winning groups, from the visit of the McMaster Band of forty years ago; to that of the young Krafts, who recently presented the Gospel so winsomely in word and music.

Two of these Missions will never be forgotten. The first was the Bingham revival meetings, conducted by Pastor Bingham, his father, Rev. Thos. Bingham of London, Ont., and his brothers, Rev. A. C. Bingham of Vancouver and Dr. W. J. Bingham of Denver, and assisted by the soloist, Mrs. Maude Bingham, the widow of the pastor's youngest brother. The visible results of these meetings were many decisions for Christ, restorations to fellowship, and dedications for service.

The second Mission was that of Rev. F. B. Meyer, who was spoken of as the most powerful religious influence of his time in the world. As this saint of God, then in his eighty-first year, addressed great audiences from his elevated chair, in this last expenditure of his physical energy, his very presence was a benediction. "And we saw his face, as it had been the face of an angel."

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THE WHO DO'S COUPLES' CLUB

Twenty-nine active couples of the younger married folk belong to this new organization, which was started by Dr. and Mrs. Jones. They have happy times together in their monthly meetings, with worship and music, book reviews, physical recreation, inspirational addresses, arts and crafts, drama, and other interesting features, combined with service to others in contributions to the Radio Fund, the Woods' Home Christmas Party, and their annual church parade. The leaders of this club have been Harry and Leona Tisdell, Bert and Hilda McCartney, and, at the present time, Frank and Margaret Cummings.

OUR FINANCES

During these sixty years, the church has raised over one million dollars, including contributions to Missions of a quarter of a million dollars, and has accumulated property which with its furnishings is worth now approximately two hundred thousand dollars, and is entirely free from debt. How has this been accomplished? Not through the gifts of a few rich benefactors, but by the sacrificial giving of the many:

Here and there through the records of the early days we catch glimpses which indicate the intensity of the financial struggle:

"A chandelier is to be purchased, not to exceed in cost \$3.50."

How often the treasurer's report ended with the sad refrain: "The pastor's salary is in arrears \$23.10, or \$65.33 1/3." (What weird figures!)

And yet such optimism and faith! "We began the erection of the building with an empty treasury, but by the time we open the church we hope to have only a small mortgage."

Down through the years the light falls brightly on certain high spots in our financial history:

First, when, in 1900, rejecting the Home Mission grant, the church became self-supporting. From that time on, whatever debts the church accumulated, it carried its own burden.

Second, when, in 1905, we built two churches, rebuilding the one that was burned, and erecting Westbourne Church.

Third, when, in 1929, at the end of a succession of birthday offerings, the remaining indebtedness of \$38,000 on the church property was liquidated. What a merry blaze was made by that burning mortgage!

Fourth, when, in 1942, the accumulated debt of the depression years was wiped out, and by a financial campaign which Dr. Archibald inaugurated, the financial security of the church became assured.

Fifth, when, in 1945 and 1946, the church not only gave a victory thank-offering of about four thousand dollars, but exceeded its "Crusade for Christ" quota, raising the sum of eight thousand, one hundred and sixty-one dollars.

AT THE SIXTIETH MILESTONE

We give thanks for the love and loyalty of the members who, through so many years, have brought their tithes into the storehouse. The church owes much, also, to the faithfulness and sound judgment of the Finance Board, who have directed this important part of the King's business. For the past year, Mr. R. H. McCartney has been chairman of this board.

A statement of the money raised by the Church for both local purposes and Missions has been prepared by the Church Treasurer, Mr. R. S. Dadson, and by Mr. P. E. Mileson, who for twenty-four years has been Secretary of the Finance Board. This detailed statement of receipts from 1889 to 1947, inclusive, is found in Appendix IV. The following is a brief summary:

CHURCH RECEIPTS FROM 1889 TO 1947

1889-1947	General Purposes	\$ 615,140
	Special Purposes—	
1911-1929	Building Fund	\$119,844
1929-1939	Brandon College	7,228
1939-1945	Forward Movement	6,988
1945-1947	Victory Thank-Offering	3,559
		137,620
	Missions, including—	
1911-1947	Mission Circle	\$ 58,337
1945-1947	Crusade for Christ	8,161
		249,647
1889-1947	Total Receipts	\$1,002,408



THOSE WHO OFFERED THEIR LIVES FOR US

During the First World War, one hundred and seventy-five men from our church and congregation enlisted in His Majesty's Forces. Of this number, nineteen did not return. During the Second World War, two hundred and eighty-five men and women from our church and congregation enlisted, and seventeen made the supreme sacrifice.

The names of those, from this Church and Congregation, who have been killed in action or who have died while serving in the Armed Forces of our country are:

1914-1918

James Arnell
John Arnell
William Bourne
Cecil Carson
M. L. Davey
T. Evans
W. M. Fullerton
William P. Hays
James S. Hobbs
C. Hudson
Robert Johnston
Archie McDougall
Robert J. Minion
James Rodger
Elmer E. Sinnott
Harry Sefton
Philip Stark
Percy Underwood
Leonard White

1939-1945

George Bishop
Edmond Gilson
Kenneth Grainger
Arthur Griffin
Donald Hoar
J. Wilson Hodge
Leo J. Hopper
Harold L. Keown
Reginald J. McInnes
Robert G. McLean
Robert Morrison
Roy Mucklow
Robert Nies
S. Murray Rodgers
Carl E. Smith
Stanley Wanvig
Wilbert G. Webb

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10

O valiant hearts, who to your glory came
Through dust of conflict and through battle-flame,
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the Land you loved.

The War Memorial

The Victory Thank-Offering, given by our people out of gratitude to Almighty God for His goodness and mercy in the days of our warfare, has made possible the erection of a suitable memorial to those who gave their lives for us in the Second World War. This memorial takes the form of a marble tablet, on the east wall of the church, a Book of Remembrance, and the Memorial Chimes placed in the tower of the church.

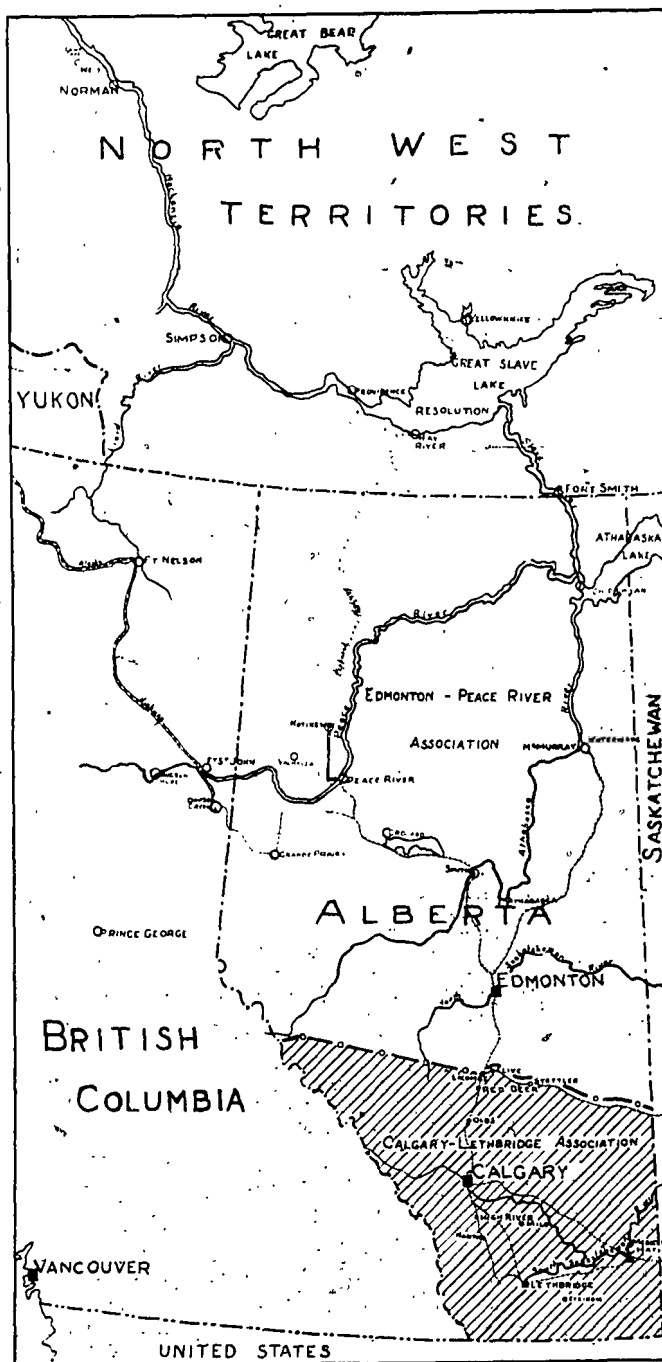
On the fifth of May, 1946, the Memorial Tablet was unveiled by Mr. Alex Walker, C.B.E., Dominion President of the Canadian Legion. Mr. Walker spoke of this service of homage as the enshrinement of the spirit of the boys who had died in self-forgetful dedication to the good of the nation as a whole. Without that spirit, no nation can survive. As the church honors those who gave their all, it is drawn to the spirit of the Master whose sacrifice makes noble living and noble dying possible.

The Book of Remembrance, with a full page for each one who made the supreme sacrifice, will be given a permanent place in our church.

At the Christmas Sunday morning service in 1947, the Memorial Chimes were dedicated. Believing that these chimes will be not only a reminder of our heroic dead, but a blessing to the worshippers and the community, and an inspiration to nobler and better living, the minister and the people solemnly dedicated themselves and the chimes to Almighty God. Then the congregation went outside to listen to the chimes ringing out the Christmas carols on the still morning air.

The following Prayer of Remembrance was used at the dedication service of the 1939-1945 Memorial Tablet:

"God of all worlds, who by the resurrection of our Saviour Christ hast caused the light of life eternal to shine upon the world, we remember, in our prayers before Thee, all those who laid down their lives for our sakes, by whose fidelity we have been preserved in peace and safety and by whose sacrifice we live with quiet and grateful hearts; we thank Thee for them and pray that we may be upheld at all times by the blessed assurance that Thou, O Lord, redeemest the souls of Thy servants and that none who trust in Thee shall be desolate. Keep our love for our heroic dead unwasted in the midst of the years, and so fill our hearts with the memory of their devotion that we also, being faithful unto death, may receive with them the crown of life, through Jesus Christ our Lord. Amen."



MAP OF ALBERTA

PART TWO

"In Judea and Samaria"

IN THE preceding pages, there has been told something of the story of sixty years at the home base. Let us now consider the witness which this church has borne beyond the city.

Born, as it was, of Home Mission effort, this church has paralleled in its growth the development of Calgary, of Alberta, and of this last great West. There are members in the church who have shared in every stage of this expansion.

Through Winnipeg, the Gateway of the West, there has poured into these prairies a vast tide of immigration, for years averaging 200,000, and reaching the peak of 400,000 in 1915. Only half of the newcomers were Englishspeaking, coming as they did from the British Isles, Eastern Canada, and the United States, while the other half represented fifty nationalities. How were they to be ministered to by the church? Baptist work has been carried on among the following nationalities: German, Swedish, Danish, Norwegian, Icelandic, Czechoslovakian, Hungarian, and Ukrainian.

This work has been accomplished through associated effort, and it is well for us to recall the development of this association. When First Church was organized in 1888, fifteen years after Rev. Alex. McDonald established the first Baptist work in Winnipeg, there were in the three prairie provinces only nine Baptist churches, two of them self-supporting, eight settled pastors, two student missionaries, with collections for Missions of about seventeen hundred and fifty dollars, nearly half of which came from Eastern Canada. The nine churches were associated in the Baptist Convention of Manitoba and the North-West, which name after several changes had been accepted in 1884.

In 1907, this Convention joined with the Baptist Convention of British Columbia to form the Baptist Union of Western Canada. In that year the Union could report, for all of Western Canada, one hundred and eighty-five churches (sixty-one in Manitoba, forty-eight in Saskatchewan, fifty in Alberta, and twenty-six in British Columbia), five hundred preaching stations, ten thousand church members, two hundred Church Schools with eight thousand scholars, and contributions to Missions of over twenty-five thousand dollars. In the past forty years, while the number of churches in the Union has increased by only about twenty-five, the enrollment in church and Church School has more than doubled, and the offering for Missions in 1947 was over four hundred and forty-five thousand dollars.

In 1910, Provincial Conventions within the Union were set up, the North-West Territories in 1905 having been made into the provinces of Saskatchewan and Alberta. In 1938, further organization took place, the three prairie provinces being divided into six associations. It was felt that this organiza-

tion, while preserving the autonomy of the local church, would enable Western Baptists to speak with one voice in matters of major importance. One final step was taken in 1944, when all Canadian Baptists were united in the Baptist Federation of Canada.

So the First Baptist Church of Calgary is one of fourteen English-speaking churches in the Calgary-Lethbridge Association, which is one of the units of the Baptist Union of Western Canada, which in turn is a part of the Baptist Federation of Canada.

In Alberta, for a time, the growth in the Baptist cause kept pace with the increase in population. In 1881, the area now the province of Alberta had a population of eighteen thousand, amongst whom were about five hundred Baptists, but no Baptist churches. Twenty years later the population had increased fourfold, and the Baptists sixfold. At the opening of the century, there were seven Baptist churches in Alberta, English-speaking: First Church, Calgary; First Church, Edmonton; Medicine Hat, Strathcona, High River, Lethbridge, Ponoka. There were also two German churches, one at Rabbit Hill, and one in Edmonton.

Phenomenal growth in population marked the beginning of the twentieth century. Ranching, coal mining, wheat growing, railroad construction, had, by 1916, brought the population to nearly half a million. In 1910, there were sixty-nine Baptist churches, including ten German and eight Scandinavian, and a total church membership of nearly thirty-seven hundred.

In the year 1949, the Baptist cause in Alberta reached its greatest numerical strength. There were fifty-three English-speaking churches, eleven of them self-supporting, with forty-two hundred and seventy-two members; seventeen German churches, with twelve hundred and eighty-one members; eleven Scandinavian churches, with two hundred and six members; three Slavic churches and six preaching stations, with ninety-seven members. Altogether there were eighty-four churches, with a membership of fifty-eight hundred and fifty-six.

After 1920, the tide of immigration decreased until it became a mere trickle. Partly through lack of men and money for the mission fields, and partly because of movements of the population, many churches that had a hopeful beginning, after a few years went out of existence. There was a greater decline in the number of churches than in membership. Superintendent Harkness reported that in Western Canada in the years from 1907 to 1924, the city churches had increased their membership fourfold, while the rural churches showed no advance. Of ninety-two rural churches reporting in the prairie provinces in 1907, only twenty-nine were in existence in 1924.

The latest statistical report for Alberta (1947) shows in the two associations thirty English-speaking churches, with a membership of fifty-one hundred and forty-three. There are seventeen German churches, with twenty-two hundred and sixty-eight members, the four large German churches at Edmonton, Leduc, Freudenthal, and Trochu having over twelve hundred members. The seven Swedish churches, of which the largest is at

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Wetaskiwin, report a total of three hundred and fifty-eight members. There are five Russo-Ukrainian churches, with one hundred and seven members. The one Norwegian church, with nineteen members, at Valhalla, is the most northerly church in America. Altogether, we have sixty churches with a membership of seventy-eight hundred and ninety-five.

That is, in Alberta, between 1919 and 1947, the number of churches declined from eighty-four to sixty, and the church membership increased from fifty-eight hundred and fifty-six to seventy-eight hundred and ninety-five.

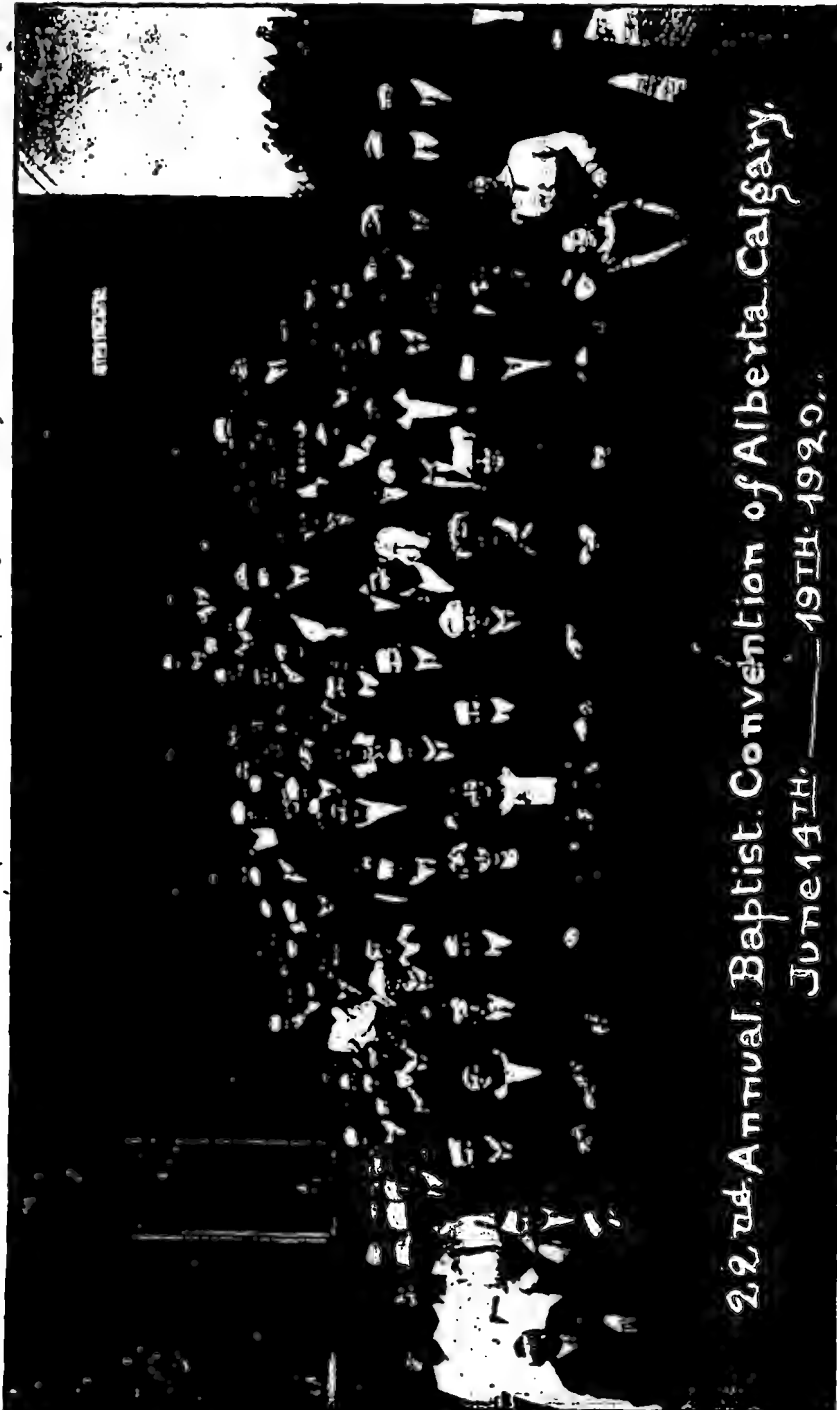
Let us carry a little further the comparison of the years 1919 and 1947:

	1919	1947
Population of Alberta (estimated).....	550,000	830,000
Baptists in Alberta	26,080	34,000
Number of Baptist churches.....	84	60
Baptist church membership	5,856	7,895

These figures give us occasion to wonder whether we have done our whole duty. At the second meeting of the Council of the Baptist Federation of Canada, held at Toronto in 1945, the Committee on Canadian Missions reported that, while the total population of Canada had increased by 114 percent during the first forty years of this century, the Baptist percentage of the population had dropped from 5.92 percent to 4.20 percent. There are three hundred and thirty-six thousand non-member Baptists in Canada who are apt to be lost to the denomination. The committee made the following recommendations: a new attitude of consecration toward the duties of the family; a stronger emphasis on evangelism; a more adequate follow-up of our migrating Baptists; making use of the Baptist Federation of Canada towards strengthening our achievement nationally, giving new cohesion to Baptist work, and creating a greater pride in the Baptist status and tradition; making our witness felt in the ecumenical councils of the Church of Christ, and the Canadian Council of Churches; and the employment of deaconesses.

Before we grow too weary of statistics, let us give a thought to the isolated Baptists. In many parts of our province there is no Sunday preaching service after the student pastor leaves in September. In some cases there is no Sunday School either summer or winter. A few years ago it was reported that out of one hundred and forty-five children attending two public schools within thirty-five miles of Edmonton, only two had ever been in Sunday School. In Alberta there are three hundred and fifty names on the mailing list of the church offices, and most of these represent the heads of families. Literature is sent to these families, and an occasional visit made to them by superintendent or evangelist, and sometimes by a pastor or layman of a nearby church. The most effective way of reaching them seems to be by means of the radio. For some years First Church, Calgary, broadcast a Sunday service twice a month. For two years, Deacon George Hilton arranged a broadcast every Sunday afternoon, providing music, a sermon by some Baptist minister, and a story for the children. At the present time, Dr. Jones, with the financial backing of the Entre Nous Class and other

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22nd Annual Baptist Convention of Alberta, Calgary,
June 14th, 1920.

AT THE SIXTIETH MILESTONE

groups and individuals, is reaching thousands of isolated homes through the Thursday evening broadcast, "Lift Up Your Hearts".

In what other ways has this church borne its witness in the province? First of all, through the work of the Women's Mission Circle. The Women's Mission work in Western Canada has followed the organizational changes of the Baptist Union. Ever since 1887, there has been an annual meeting of the Women's Home and Foreign Missionary Society, under some name. In this new country, the emphasis at first was necessarily on Home Missions. In the Home Mission field, the women undertook to supervise and collect money for German, Scandinavian, and Indian work, and they also aided in the Missions to the Galicians, Russians, and Hungarians. With loans and gifts, they assisted in the erection of churches, and for some years they published the "North-West Baptist". In all of these projects, our local Mission Circle had a share, through its interest, its prayers, and its offerings. In that first little group, small enough to meet in the pastor's study, there are recorded the names of Mesdames Eshelman, Ward, Graves, Bishop, Cook, McLaurin, Staines, McTaggart, Underwood. Special mention must be made of Mrs. Geo. Cook, who came to Calgary when it was a "tent and log-shack" town, and who is still with us at the age of ninety-seven. Active in temperance and Y.W.C.A. work, in the Ladies' Aid and Mission Circle, she has the distinction of holding Life Memberships in the Mission Circles of both First Church and Olivet.

The pastors, too, have felt a responsibility for the younger and smaller churches, and have frequently visited them, often accompanied by a layman. The choir sometimes went in a body to assist the churches at High River and Nanton, on some special occasion. At one time, one hundred and fifty members of the church took a special train to Okotoks, to assist in the dedication of the church. The deacons supported a horseback evangelist one summer, in the district around Crossfield and Airdrie. Student pastors spent the summer on rural fields—the brothers, Ralph and Herb Easter, Norman Todd, and, more recently, Bryan Archibald, Murray Ford and Jack Reggin. One Archie Gordon spent a couple of summers at High River, and found there one Rose Lines, who today shares his work in India. The Buccaneers often spoke in rural churches, and with their B.B.A. Quartette, assisted in concerts. Ministers not in the active pastorate frequently gave their service to some struggling cause. In this way, Rev. J. A. Marple aided the churches at Zella and Westcott. The Scotch evangelist, Rev. Harry Young, has done much for the small churches. Deacon Underwood was not only Chairman of the Home Mission Board for years, encouraging every superintendent and evangelist, but he himself gratuitously acted as superintendent in the province for several years. A number of our members gave active support to the Chinese Interdenominational Mission in this city: Mr. Underwood as Chairman of the Board, A. W. Ward, R. H. Standerwick, T. S. Rose, and others. Some members of First Church encouraged the establishment in Calgary of a Danish Baptist Church, which was organized in 1930, and maintained for a time through the efforts of Rev. I. Fredmund of Chicago, who had been sent by American Baptists to supervise Danish Baptist work throughout Canada.



DR. C. C. McLAURIN

No man knew the Alberta churches as well as did Dr. C. C. McLaurin. For forty years he was closely connected with Western Missions, and for twenty-five years he was Superintendent of Alberta. During that time, he personally aided in the organization of seventy-eight churches, and was acquainted with all the pastors and outstanding laymen in the province. Travelling, on an average, twenty thousand miles a year, he visited the homes of thousands of isolated Baptists. A courageous and faithful man of God, his name will ever have an honored place in the annals of Western Missions.

Narrowing our survey, let us have a look at the Association of which we form a part. We shall turn our thoughts away from the churches in this area which have gone out of existence: Blairmore, Calgary Emmanuel

and Olivet, Cayley, Claresholm, Didsbury, Faith, Granum, Innisfail, Okotoks, Pincher Creek, Reid Hill, Westcott, Zella.

Let us strengthen the things that remain. There are in the Calgary-Lethbridge Association fourteen churches: Calgary Crescent Heights, First, Heath, and Hillhurst; Clive, High River, Lacombe, Lethbridge, Medicine Hat, Milo, Nanton, Olds, Red Deer, Stettler; the Mission field at Etzikom. Calgary First has over half the entire membership of more than twenty-eight hundred members; Lethbridge and Crescent Heights each over three hundred members, Hillhurst has nearly two hundred, and the others under one hundred members each. There are eighteen Church Schools with over twenty-two hundred and fifty scholars, the three Missions at Olivet, Emmanuel, and Etzikom enrolling two hundred and fifty. In the year ending in April, 1947, the churches in this Association, in all their departments, raised for all purposes \$142,656.18, including nearly \$83,000 for Missions.

The Calgary churches are all in good condition, First Church rejoicing under the strong leadership of Dr. Jones, Crescent Heights and Hillhurst busy with their plans for expansion, and Heath reviving under Pastor Lewis. Medicine Hat, under Rev. Victor Hall, a returned Air Force Chaplain, is stronger than at any time in the previous twenty years. Olds, which has become self-supporting, is an important centre of influence because of the students in the Agricultural College. Nanton and High River, under one pastor, are reducing their dependence on the Mission Board. Clive and Lacombe are under the joint care of a progressive pastor, Rev. S. J. Waterman. Clive, now self-supporting, is the leading church in the little town. These two churches were organized as the result of the proximity to the Gull Lake Assembly and its speakers. The Baptist cause in Red Deer is

AT THE SIXTIETH MILESTONE

stagnant, while at Stettler the outlook is encouraging. The Mission at Etzikom is under the charge of Rev. A. M. Sharpe.

One of the brightest spots in the southern picture is at Lethbridge. The strong First Church rejoices in the revival of the second city church, Lethbridge North. At Staffordville, about a mile out of the city, a very fine piece of work is being carried on among the Hungarians, who work in the mines, and in the sugar beet industry. Mrs. Lawford has been used of God in establishing this Mission. A substantial church has been built and paid for, through generous gifts. Miss Grace Barrett is the acting deaconess at this Mission. The pastor of First Church, Lethbridge, Rev. G. M. Ward, goes out frequently to preach at Sun Dial, forty miles from the city.



REV. C. J. SMITH

A new venture in our work is in the employment of trained deaconesses. In the last year or more, Miss Hood and Miss Bradley conducted vacation schools at Heath, Emmanuel and Olivet. Miss Ardley from Crescent Heights established a Church School at the "No. 2 Wireless Huts", and Crescent Heights is carrying on the work which she began. Miss Webster is endeavoring to save the declining cause at Milo. In 1948, she will survey the Killarney area in Calgary, for the purpose of promoting Baptist work.

In the last few years our eyes have turned from the wheat-growing prairies, "the land of magnificent distances", to the North and North-West. Attention is focused now, not on Winnipeg, the Gateway to the West, but on Edmonton, the Gateway to the new Empire in the North, with its fabulous mineral wealth. Rev. C. J. Smith, the missionary-evangelist, who is doing such excellent work in Alberta and British Columbia, reports to us the developments at Prince Rupert on the Pacific Coast, his trips along the Alaska Highway, the growth of new towns along the highway from Peace River to Slave Lake. Our newest mission field is at Yellowknife, on Greater Slave Lake, under Rev. Kenneth and Mrs. Allaby. The gift of five thousand dollars from Toronto Baptists is the nucleus for the building of a church at that most northerly point.

MINISTERS IN OUR MIDST

In bearing its witness before the world, this church has been strengthened by the large number of ministers who, at one time or another, have belonged to our membership. Some were young student pastors, who now occupy important pulpits. Some graced our church with the spiritual glow of their declining years. Others, while no longer in the active ministry, gave of their services to needy churches.

AT THE SIXTIETH MILESTONE

The following list is as nearly complete as inquiry could make it:

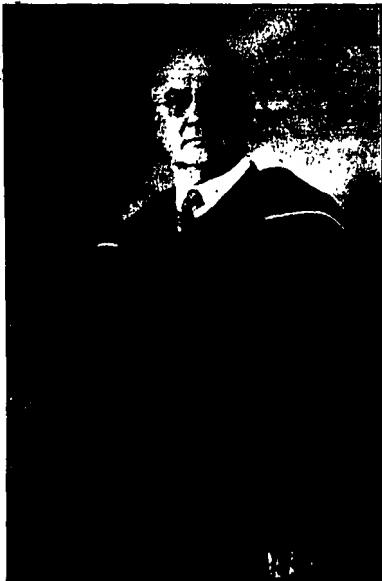
Dr. Wm. C. Smalley, General Secretary.
Rev. C. J. Smith, Missionary-Evangelist.
Rev. Ralph Easter, First Church, Victoria.
Rev. Herbert Easter, Bracebridge, Ontario.
Rev. Norman Todd, Trinity Church, Winnipeg.
Rev. A. W. Ward, Jackson Avenue Church, Vancouver.
Rev. R. H. Standerwick, a pastor in British Columbia.
Rev. J. A. Bracken.
Rev. Harry Young, at present ill, in Calgary.
Rev. C. A. Sawtell, Radio Pastor, Edmonton.
Rev. Elgar Roberts, Pastor of Bonnie Doon Baptist Church, Edmonton.
Rev. I. H. Eberle, Assistant Pastor to Dr. Bingham, now Pastor of First Baptist Church, Guelph, Ontario.
Rev. E. Crawford Scott, now in the Presbyterian ministry.
Rev. Hugh M. Campbell, Trail Baptist Church.
Rev. A. M. Sharpe, Etzikom.

Some who, having served their generation, have fallen on sleep: Dr. C. C. McLaurin, Rev. R. J. Garrett, Rev. J. F. Hunter, Rev. J. A. Marple, Rev. W. C. Lyle.

Young men preparing for the ministry: Murray Ford, Jack Reggin, Robert Arnott.

In addition, in the Missionary Course at McMaster University in training for full-time Christian service: Eleanor Cooke, Caroline Newell.

THE GENERAL SECRETARY, DR. WM. C. SMALEY



DR. WM. C. SMALEY

No doubt other churches, in Portage La Prairie, in Ottawa, and in Edmonton, claim him as their own, but we do not forget that when William Smalley left a Baptist manse in England to come to Canada, it was this church that welcomed the active young Christian worker. Discovering his gifts, Pastor Litch encouraged him to prepare himself for the ministry, and initiated him by starting him off as a missionary in the general direction of Didsbury. Brandon Collegè, mission churches, the Superintendency of Manitoba, the successful pastorate in Ottawa—all these experiences were training Mr. Smalley for the big task which he undertook in 1929 as General Secretary of the Baptist Union of Western Canada. He came into office on the eve of an economic depression. Before him lay years of drought, finan-

AT THE SIXTIETH MILESTONE

cial crises, the war. His enthusiasm, his optimism, his devotion to the cause, have enabled him to carry the burdens of the Western Mission field for nearly twenty years. A profound thinker and speaker, with a warm friendliness toward his fellow-workers, he is welcome in every church and council chamber and Baptist home that he enters. We are proud to be represented by Dr. Smalley in Ecumenical Councils, in the Canadian Federation, and in the Baptist World Alliance.

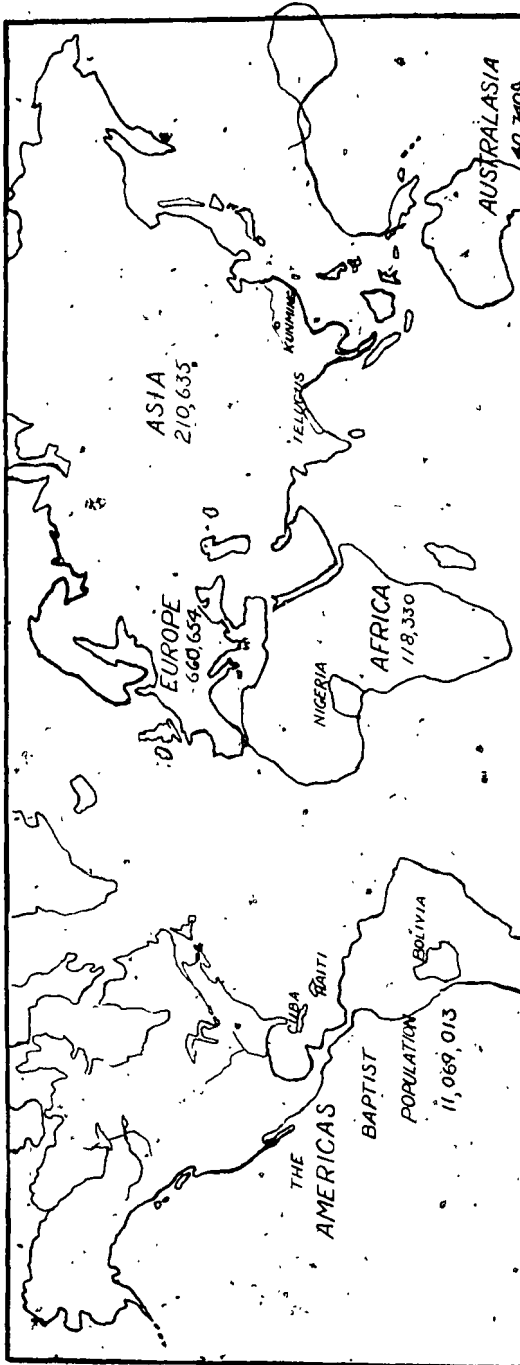
GULL LAKE SUMMER CAMP

In 1920, Dr. C. C. McLaurin presented to the Alberta Baptist Convention twelve acres on McLaurin Beach at Gull Lake, as a centre for religious conferences for our province. The first Assembly, in 1920, at the close of the Convention, was a gathering of twelve pastors and two laymen, with Dr. Campbell of Vancouver as guest speaker. Since that year there have been provided cottages, huts, playgrounds, a store, a dining hall, and the McLaurin Memorial Hall, accommodating an audience of four hundred. During July and August there are held a Girls' Camp, a Boys' Camp, a B.Y.P.U. Assembly, and the General Assembly. Eminent speakers are brought to the gathering each year. The Gull Lake property has been administered by Mr. Thos. Underwood and by Dr. R. R. Hughes. No man did more than Dr. Bingham to make the Assembly a success, as he gave his time and enthusiasm each summer in leadership of sports and discussion. A portion of the Crusade Funds is to be spent in renovating the buildings at Gull Lake. The spiritual returns of the Camp since 1920 amply warrant this outlay.



FIRST ALBERTA BAPTIST ASSEMBLY, GULL LAKE, 1920

AT THE SIXTIETH MILESTONE



BAPTIST POPULATION, 1941

Continent	Members
Europe	660,654
Asia	210,635
Africa	118,330
America	11,069,013
	(Canada, 483,592)
Australasia	40,740
TOTAL	12,099,372

CANADIAN BAPTIST FOREIGN MISSION FIELDS

India: Telugu Land - Bolivia

OUR MISSIONARIES

Miss Mary Beard, Bolivia
 Miss Doris Mileson, West Indies
 Mrs. Gladys Mileson Muir, Kunming, China
 Miss Elsie Hendrickson, Nigeria

PART THREE

"Unto the Uttermost Parts of the Earth"

THIS has always been a strongly missionary church. From its very beginning the problems of the local church and home missions did not lead to neglect of the foreign field. We had pastors who had a world vision. Less than twenty years after we were organized as a mission church, First Church, under the leadership of Pastor Patterson, had committed itself to the entire support of a missionary in India, Rev. J. A. K. Walker.

The frequent Conventions brought to us the message of superintendents, and leaders, and returned missionaries. The first Convention, held in Calgary in 1903, was a memorable one. We relate the story, which has become a classic in our missionary history. One of the delegates was a young lady teacher from the new church at Wetaskiwin. So deeply impressed was she by the message which she heard that she went to the platform and quietly offered herself for foreign service. But where was the money to come from? A man in the audience, not strictly sober, came forward with a five-dollar bill, saying: "Why not let the young lady go?" The chairman, Pastor Litch, rose to the occasion. Soon that bill was covered by a thousand dollars, and Miss Janet Robinson was sent to India, where she has been a capable manager of boarding schools ever since.

The Mission Circle grew in numbers and in its contribution to the foreign work. We have already named some of the early workers. As the years passed, these women and others not only directed the local Mission Circle, but took an active part in the larger denominational field of women's work. No full list is obtainable, but among the outstanding leaders may be mentioned Mrs. McArthur, Mrs. Trotter, Mrs. Budd, Mrs. Dawson, Mrs. Greig, Mrs. Chubbuck, Mrs. Toney, Mrs. Hilton, Mrs. Palmer. The last two presidents of the Mission Circle before the amalgamation were Mrs. Spankie and Mrs. Harvey.

The sudden passing of Mrs. A. T. Spankie in May, 1947, brought to a close a life of rare consecration and service. Mrs. Spankie was a graduate in Arts of Queen's University, and a trained teacher. From the time that she came west with her husband, Dr. Spankie, she devoted herself to the missionary cause. As an outstanding teacher, a fine platform speaker, a capable organizer, she had many talents, and she dedicated them all to the Master's service. The sphere of her influence constantly widened. She was an editor of the Women's Page in the Western Baptist, a member of the Union Board, and one of the western representatives to the Canadian Foreign Mission Board. She had just completed her third year as president of the Women's Auxiliary, and was planning her life so that she could give full-time service in the affairs of the kingdom. We shall remember Mrs. Spankie not alone for what she did, but for what she was. The influence of

AT THE SIXTIETH MILESTONE
SOME WOMEN OF DISTINCTION



MRS. J. B. PATERSON — . . .



MRS. GEORGE COOK



MRS. A. T. SPANKIE

AT THE SIXTIETH MILESTONE

her radiant Christian personality will live on in her church and city, and in the realm of women's missionary activities throughout Canada. It is hoped to erect in the church a suitable memorial to Mrs. Spankie.

Since 1910 the Mission Circle, now the Women's Organization, has raised over fifty-eight thousand dollars. But missionary instruction and giving have been a part of every unit of our organization—Mission Circle, Church School, Organized Classes, Mission Band, Boys' and Girls' Work, B.Y.P.U., while the rank and file of the members have contributed through the weekly envelopes. Altogether, since its organization, the church has given to missions over a quarter of a million dollars.

The first foreign field entered was in India, where the Canadian Baptists in 1874 had started a work among the four million Telugus, who were gathered in six thousand villages. At the present time we have fifty-two missionaries on the field, and twenty-three on furlough. Of this noble band two families are of special interest to our church. The first is that of Dr. and Mrs. Ben Gullison, Mrs. Gullison being a sister of Mr. R. N. Erb. Dr. Gullison is the head of the Sompeta Hospital. Recently, he has been appointed Superintendent of the International Christian Leprosy work at Sompeta, Chicacole, and Pithapuram. Dr. Gullison has been the general photographer of the Telugu field, and his beautiful colored slides have given us a vivid picture of this part of India.

The second family consists of Rev. and Mrs. Archie Gordon and their daughters. Mr. Gordon is at the head of the Cocanada Theological Seminary. The Gordons seem to belong to us, for their daughters grew up in our midst,



THE GORDONS AND THEIR CAR

AT THE SIXTIETH MILESTONE

and, Mrs. Gordon's home having been at High River, every furlough brings them to Calgary. At one time, Mr. Gordon lent us his wise counsel as acting pastor. Two happy incidents linger in our memory. The first was the presentation of a shining new car, the gift of the Baptists of Southern Alberta, to the delighted Mr. Gordon, on the eve of the Gordons' return to India in 1931. This gift brought such joy to givers and recipients that the procedure was repeated in 1938. The second incident, in May, 1947, was the presentation of the Kaiser-i-Hind medal by the King's representative, His Honor, John C. Bowen, the Lieutenant-Governor of Alberta, to Mrs. Gordon for her services to the troops at her home in Cocanada. Our prayers are with the Gordons as they return to their hazardous post in these troublous times.

Our second foreign mission field is in Bolivia, "the land below the equator with the seasons out of tune, for summer rules December and winter comes in June". The pioneer Baptist missionary was Rev. A. B. Reekie, who went to Bolivia in 1898. Twenty-three missionaries constitute the Canadian Baptist staff. Our church is represented in this field by Miss Mary Beard, the daughter of Mr. and Mrs. E. W. Beard. Miss Beard has just returned on her first furlough from Cochabamba, where she teaches in the Bible School. It is interesting to note that the Mary Beard Group was the first Young Women's Auxiliary in our church, and that in the last five years it has raised for missions nearly twelve hundred dollars.

Bolivia and Telugu Land are our financial responsibility, but the field is the world, and we follow with interest the work of other missionaries from our church. Two of them are daughters of Mr. and Mrs. P. E. Miles. Miss Doris Miles is working under the West Indies Mission, and has taught in a Bible school in Cuba for five years, and in the Dominican Republic for another five years. Miss Gladys Miles, now Mrs. F. H. Muir, was for seven years in Yunnan Province, China, at Kunming, the north-easterly end of the Burma Road. At present the Muir family is in Toronto, where Mr. Muir is studying to equip himself for further work in China. This family is under the China Inland Mission.

We have one representative in the Dark Continent, Miss Elsie Hendrickson, who was a member of Mrs. Archibald's Yoke Bearers' Class. She is in Nigeria, under the Sudan Interior Mission. We recall those words above the tomb of David Livingstone in Westminster Abbey: "Other sheep I have which are not of this fold. Them also I must bring."

During the first week of February in the Jubilee year 1948, there was held the Missionary celebration of the Anniversary. Inspiring addresses were delivered by our missionaries, Miss A. C. Munro, K.I.H., M.L.A. (for Orissa, India); Rev. Orville Daniel, Ph.D., of India; Miss Mary Beard of Bolivia, and Rev. C. J. Smith, Field Missionary for Alberta. The C.G.I.T. presented a missionary play, and the Mission Band a pageant, "Along the Indian Road with Christ", written by Mrs. E. E. Harris, and directed by Mrs. J. C. Gilmour. Our Mission Band children were thrilled by the presence with them on the pageant stage of Wendy, Miss Munro's little adopted daughter, and also by the colored pictures showing native life in Orissa. The Women's Organizations of the Baptist Churches of the city met in First Church to

AT THE SIXTIETH MILESTONE

MISSIONARIES FROM OUR CONGREGATION



ELSIE HENDRICKSON



GLADYS MILESON MUIR



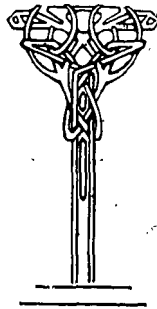
MARY BEARD



DORIS MILESON

AT THE SIXTIETH MILESTONE

hear Dr. Daniel discuss "some possible effects on our work of the present political situation in India." The Home Mission evening featured an illustrated lecture by our Field Missionary, showing the new mission field at Yellowknife on Greater Slave Lake, and also musical contributions by some of our New Canadians, the choir of the German Baptist Church in Bridge-land, Calgary, under the direction of the pastor, Rev. H. Schatz. This service was followed by an hour of fellowship, when the missionaries and the German choir were the guests of our B.Y.P.U. An exhibit of curios and souvenirs from India and South America, of native work, of missionary books and Mission Band projects, was shown to hundreds of interested visitors by young people dressed in native costumes. Possibly the high spot of the Week of Missions was the Wednesday evening gathering, when four hundred members and adherents sat down to a sumptuous banquet in honor of Miss Mary Beard, and then met in the auditorium, where, under the auspices of the Mary Beard Group, addresses were given by Miss Beard and Dr. Daniel. The presence in our midst during the winter months, on her furlough, of "our own" Mary Beard, with her Christlike consecration and devotion to her task, has resulted in a deepening sense of our responsibility toward the millions for whom Christ died. In keeping with this Week of Missions, the Pastor's Thursday broadcast, in the "Lift Up Your Hearts" programme, was an address on William Carey, entitled, "Young Man, Sit Down!"



APPENDICES

Appendix I

PASTORS OF FIRST BAPTIST CHURCH

Mr. H. E. Wise, Student.....	May 19, 1889
Rev. Geo. Cross, D.D.....	November 3, 1889
Rev. H. E. Wise.....	July 10, 1892
Rev. Matthew Gold.....	October 28, 1894
Rev. T. P. Frost.....	January 17, 1896
Rev. J. R. Cresswell.....	March 3, 1897
Rev. J. W. Litch, D.D.....	December 4, 1898
Rev. F. W. Patterson, D.D., LL.D.....	January 1, 1905
Rev. J. C. Sycamore, M.A., D.D.....	October 3, 1909
Rev. J. Austin Huntley, D.D.....	August 15, 1915
Rev. H. H. Bingham, D.D.....	March 1, 1919
Rev. F. W. Pattison, M.A.....	April 5, 1931
Rev. A. C. Archibald, D.D.....	March 1, 1935
Rev. M. A. Cooper, M.A., Th.D.....	September 1, 1943
Rev. J. Gordon Jones, O.B.E., Ph.D., D.D.....	May 6, 1945

Appendix II

THE PASTOR'S ASSISTANTS

Assistant Pastors:

Rev. I. H. Eberle, assistant to Dr. Bingham.

Mr. Robert Arnott, assistant to Dr. Jones.

Church Secretaries:

Mrs. J. M. Cornwall, under Mr. Huntley.

Miss Nellie Houlding (now Mrs. A. W. Ward), deaconess,
under Dr. Sycamore.

Miss Elaine McConnell (now Mrs. Wm. Cooke), under Dr. Bingham.

Miss Kathleen Dunham, under Dr. Bingham, Mr. Pattison,
Dr. Archibald, Dr. Cooper, Dr. Jones.

Miss Irene Watson, under Dr. Jones.

The following paragraph appeared in the church calendar of January 25th, 1948:

"AN" EXPRESSION OF APPRECIATION

On January 19th, at the regular meeting of the Board of Deacons of the First Baptist Church, the resignation of Miss Kathleen Dunham as Church Secretary was received and accepted. In view of this fact, the members of this board wish to place on record their appreciation of Miss Dunham's years of service to our church and congregation. During her term of office her labors have been abundant and her influence has been uplifting. In all her work she has endeavored to fulfil the apostolic admonition in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Her many friends will receive this news with regret and will be anxious to express to her personally their appreciation of her friendship and her efforts on behalf of the cause of Christ. This note is to express to Miss Dunham and to her sister, Miss Marion Dunham, our recognition of their faithfulness and worth in the work which they have done on our behalf, and our hope that God will bless them in whatever tasks they may undertake in the future."

Appendix III

OUR CHURCH MEMBERSHIP

Our membership has had a fluid consistency. With a constantly shifting population, reception and dismissal of members has been a continuous process. One minister alone received into the church during his pastorate fourteen hundred and fifty members by letter and baptism, and dismissed nearly seven hundred.

The following table indicates the yearly membership:

Year	No.	Year	No.	Year	No.
1888.....	7	1908.....	470	1928.....	1268
1889.....	19	1909.....	407	1929.....	1339
1890.....	35	1910.....	480	1930.....	1430
1891.....	38	1911.....	484	1931.....	1459
1892.....	47	1912.....	497	1932.....	1436
1893.....	76	1913.....	623	1933.....	1434
1894.....	75	1914.....	680	1934.....	1456
1895.....	81	1915.....	688	1935.....	1514
1896.....	87	1916.....	735	1936.....	1540
1897.....	79	1917.....	828	1937.....	1608
1898.....	124	1918.....	841	1938.....	1337
1899.....	172	1919.....	895	1939.....	1390
1900.....	168	1920.....	900	1940.....	1493
1901.....	228	1921.....	964	1941.....	1529
1902.....	261	1922.....	1028	1942.....	1575
1903.....	295	1923.....	1096	1943.....	1415
1904.....	348	1924.....	1160	1944.....	1470
1905.....	348	1925.....	1036	1945.....	1454
1906.....	402	1926.....	1097	1946.....	1476
1907.....	417	1927.....	1159	1947.....	1508

AT THE SIXTIETH MILESTONE

Appendix IV

STATEMENT OF CHURCH RECEIPTS FROM 1889 TO 1947, INCLUSIVE

Year	General Purposes	Missions	Building Fund and Other Specials	Total Receipts	Mission Circle (Inc. in Missions)
1889	\$ 323.36			\$ 323.36	
1890	1,873.03	\$ 18.45		1,891.48	
1891	848.30	26.85		875.15	
1892	388.95	30.35		419.30	
1893	988.65	67.00		1,055.65	
1894	662.85	15.15		678.00	
1895	508.85	31.45		540.30	
1896	725.72	3.00		728.72	
1897	658.75	36.20		694.95	
1898	744.59	14.29		758.88	
1899	760.00	40.00		800.00	
1900	4,903.85	60.00		4,963.85	
1901	9,530.15	150.00		9,680.15	
1902	2,700.00	300.00		3,000.00	
1903	3,600.00	400.00		4,000.00	
1904	4,000.00	500.00		4,500.00	
1905	2,900.00	300.00		3,200.00	
1906	2,750.00	250.00		3,000.00	
1907	2,200.00	300.00		2,500.00	
1908	2,590.52	1,067.19		6,657.71	
1909	4,572.98	2,253.85		6,826.83	
1910	6,528.10	6,072.75		12,600.85	
1911	9,721.62	5,210.10	25,000.00 Bldg. Fund	39,931.72	\$ 246.35
1912	18,153.01	5,755.50	40,000.00 " "	64,208.51	379.20
1913	11,671.11	1,712.93	10,000.00 " "	26,384.34	393.37
1914	5,783.00	4,510.79		10,293.79	446.50
1915	4,351.52	3,070.60		7,422.12	515.49
1916	5,903.10	3,178.22		9,081.32	533.41
1917	5,574.03	3,183.29		9,057.32	591.49
1918	9,347.37	3,104.16	3,920.33 Bldg. Fund	15,471.86	490.68
1919	13,473.58	3,705.89	2,205.15 " "	19,384.62	672.71
1920	18,046.37	6,027.55	6,043.28 " "	30,087.20	938.47
1921	18,274.57	5,857.21	861.51 " "	24,996.29	1,023.35
1922	20,303.97	5,192.39		25,796.36	1,241.88
1923	17,803.05	5,604.25	1,610.81 " "	28,018.11	1,335.17
1924	18,048.80	6,214.62	4,157.75 " "	28,451.17	1,475.52
1925	18,132.82	6,529.79	" " "	28,834.13	1,750.75
1926	18,108.01	6,870.72	" " "	30,194.92	2,045.28
1927	20,951.15	7,547.78	1,187.67 " "	32,686.60	2,194.09
1928	22,659.89	7,878.10	1,589.23 " "	35,127.22	2,190.17
1929	18,143.31	8,192.15	5,777.63 \$119,844.36	32,848.09	2,282.60
1930	20,115.61	7,968.52	4,827.53 Br. Coll.	32,911.66	2,329.23
1931	16,452.94	7,234.33	61.00 " "	23,748.27	2,206.57
1932	14,302.58	6,578.57	250.00 " "	21,131.15	1,949.13
1933	11,867.51	5,940.47	314.73 " "	21,122.71	2,102.30
1934	12,582.66	5,556.88	306.35 " "	18,445.89	1,875.20
1935	14,787.18	5,457.05	166.00 " "	20,410.23	1,829.87
1936	15,480.61	5,835.86	312.74 " "	21,629.21	1,972.94
1937	11,393.74	5,274.35	553.00 " "	20,223.09	1,861.23
1938-39	21,831.80	7,673.85	(16 mo.) 7,228.35	29,505.65	2,520.42
1939-40	15,040.62	5,941.65	1,589.29 Fwd. Mvt.	22,571.56	2,003.94
1940-41	15,409.68	6,510.20	1,803.55 " "	23,723.43	2,048.26
1941-42	15,740.25	6,287.77	1,886.60 " "	23,914.62	2,086.24
1942-43	16,582.39	6,858.97	1,290.83 " "	24,732.19	2,336.05
1943-44	18,580.67	10,068.10	393.50 " "	29,042.27	2,564.22
1944-45	18,361.55	10,881.94	25.00 6,988.77	29,268.49	2,617.55
1945-46	20,382.87	11,417.97	3,559.48 (V.T.O.)	38,360.32	2,763.64
1946-47	20,448.37	13,245.43		33,693.80	2,434.30
	\$615,140.26	\$249,647.48	\$137,620.97	\$1,002,408.71	\$58,337.90

*Missions above include Crusade for Christ, \$4,596.06 (1945-46); \$3,565.00 (1946-47).

†Women's Organization.

CONCLUSION

So we conclude our story of sixty years of endeavour, during which period the membership increased from seven to fifteen hundred. With humility because of opportunities neglected and tasks imperfectly performed, yet with gratitude for what Divine Grace has enabled us to accomplish, we face the future with faith and hope.

May we never forget those who laid the foundations, many of whom, having fought a good fight, have finished their course.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest,
Hallelujah!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold,
Hallelujah!



THE JUBILEE CELEBRATIONS

This is the story of our Church up to and including the Diamond Jubilee celebrations. The committee charged with the responsibility of promoting this project has had as its chairman, Mr. L. F. Borchert. It includes many of the leaders of our Church, all of whom have laboured long and assiduously for the perfecting of these plans.

The following events will mark the celebration of our Jubilee:

April 30th—Jubilee Youth Demonstration of Mid-Week Activities for Boys, Girls and Young People.

May 2nd—"Sunday of Sacrifice", when an appeal will be made for \$10,000.00, a Jubilee Fund, to repair and renovate our Church building.

May 9th—Jubilee Sunday School Service.

May 12th—Jubilee Pageant.

May 15th—Jubilee Tea Party to celebrate Mr. Thos. Underwood's birthday and to receive gifts for the Jubilee Fund.

May 15-16—Jubilee Exhibit of pictures and programmes from the past history of our Church, arranged in the Church Vestibule.

May 16th—Jubilee Anniversary Services.



REV. J. GORDON JONES

A Church Big Enough for God

AN ANNIVERSARY SERMON PREACHED BY REV. J. GORDON JONES

Scripture Lesson, Luke 10:25-37; Text, Luke 10:27

IN Henrik Ibsen's play, "Brand", there is painted an unforgettable picture of a Norwegian preacher who was beset by one idea—to build a church big enough for God. This idea almost drove him mad. It was his ruling passion, his magnificent obsession. In season and out of season, it gave him no rest. By day and by night it kept pushing him on. Like a miner seeking gold, like the Spaniards searching for Eldorado, like a child striving to catch up with his dream, he went everywhere looking for this church. When directed to the spiritual structures of his own land, whether stately cathedral or village chapel, he always turned sadly away; they never measured up to his expectations. His disappointment was distressing and his answer was always the same:

"Small the church is; be it so—
There a larger church will grow."

When asked about this larger church, and how it was to be established, Brand replied:

"We must give sanction to His teaching,
By living it, and not by preaching."

Like Brand, we are engaged in a similar quest. We are disappointed with the narrowness and pettiness of much of our modern religion. Our purpose is to establish a fellowship, to build a church "big enough for God".

Now, it is interesting to observe that the specifications of a church big enough for God have already been prepared. They are laid down for us by Christ Himself, and stated in the Scripture lesson which was read. The blueprints are set out for us in one verse from that lesson, Luke 10:27: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Such a church, built not with bricks nor mortar, but with the living stones of vital Christian experience, has at least three distinguishing features: its worship is for the good God above us; its demand is for the whole man within us; its obligations are directed toward the needy persons around us. Wherever there are congregations, meeting together in the name of Christ, dominated by these great motives, there you find a church big enough for God.

Let us notice what is involved in these suggestions:

To begin with, our worship is for the good God above us. The God whom we worship is a God who commands our love—"Thou shalt love the Lord thy God." It is a plain fact of history that no other god than the God

and Father of our Lord Jesus Christ has ever presumed to claim man's affection. You may search the lists of divinities known to the Assyrians or to the Egyptians, to the Greeks or to the Romans, to the nature-worshippers of Africa or to the idol-worshippers of Asia; and never once will you find these gods asking their worshippers for their love. The reason is obvious; they lacked those qualities which would win the love of their followers. Some were cruel; others were avaricious; most were impure. To love any one of them was a moral impossibility. If, like the idol-worshippers, you bowed down to images of wood or stone, you might fear these gods but you would not love them. If, like the Phœnicians, you worshipped at the temple of Moloch, the fire god, where from time to time its devotees were called upon to throw their children to the flames, you might dread this god, but you could never love it. If, like the Ephesians, you worshipped at the shrine of Diana, where womanhood was degraded and purity was destroyed, you might obey this god but you could never love it. There were some gods which said, "You must obey me"; others which said, "You must sacrifice to me", and still others which said, "You must bring me gifts", but no one of these lesser gods ever said, "You must love me." To know these gods was to hate them, for they were the enemies of men's happiness and the foes of their homes.

The truth of the matter is that one God, and only one, asks for man's unqualified love. This God not only demands our love but deserves it. The Scripture says, "We love Him because He first loved us;" (I John 4:19) This is not the only reason why we love Him. We love Him because of His goodness to us in creation. "In the beginning God created the heavens and the earth." (Genesis 1:1) It is interesting to note that the word used for God in this text from Genesis is the same as the word used for God in our text from Luke. It teaches us that the God who commands our love is the same God who speaks to us in nature. It means that the mountains are His thoughts piled up; the rainbows are His thoughts in color; the flowers are His thoughts in beauty; the sun and the stars are His light in our darkness; the harvests are His provision for our physical needs; the rivers are His methods of watering the earth; the prairies are His wide open spaces where we can be still and know that He is God. Besides His wisdom in creation, there is His goodness in providence. This is the God who raised up Moses for the deliverance of His people from their bondage in Egypt and called out men like Isaiah and Amos to proclaim, through them, His message of moral righteousness and eternal truth. This is the God who, in more modern times, has revealed Himself in the affairs of nations, as in the days of the Spanish Armada, when, it was said, "God blew with His winds and our enemies were scattered", or in the days of the Second World War, when, in the evacuation of our troops from Dunkerque, God hushed His winds and our soldiers were saved. His wisdom in creation and His goodness in providence would be incomplete without the revelation of His inner character in Christ. In text after text, in verse after verse, the Bible impresses this truth upon us: "God so loved the world that He gave His only-begotten Son." (John 3:16) "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." (Romans 5:8) As we watch Christ healing humanity's hurts, we see what our hearts are needing. As we hear Christ speaking of life and hope, we find that for which we are searching. As we learn of His death upon the cross, in our stead and for our sins, we discover

that which brings us into full fellowship with the great God above us and removes every obstacle from our approach to Him.

This then, is the God whom we are asked to love; how shall we show our love to Him? Love, as we know, is the master passion of the soul. For love of knowledge, inventors like Alexander Graham Bell and scientists like Sir Frederic Banting have scorned delights and lived laborious days. For love of fame, explorers like Champlain and empire builders like Cecil Rhodes have endured hardships which beggar description. For love of country, public servants like Florence Nightingale and patriots like Edith Cavell counted not their lives dear unto themselves. Love! It has given the world its noblest characters, its highest endeavors, its finest Christians. Love! It is the one quality which God our Creator, our Protector and Redeemer, requests from those who worship Him. This relationship of love may be expressed in many different ways. Some, like George Matheson, put their affections into words of praise:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Others reveal their love in deeds of devotion, like David Livingstone, who, on his fifty-ninth birthday, wrote in his journal, "My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee. Accept me and grant, O gracious Father, that ere this year is gone I may finish my task." Still others put their thoughts about God into acts of adoration, so that, working or meditating, living or dying, they say as Ignatius said to those who were putting him to death, "You may part my heart into a thousand pieces, and on every one of them you will find, in letters of gold, the dear name of God." Such is the purpose behind the worship of this church. You may break down the life of this congregation into a thousand pieces, into daily devotions from God's Word, into good deeds done in God's name, into Christlike characters lived through God's grace, and on every one of them there is written in shining letters, "Done for the love of God".

As a second observation, I want you to notice that such religion demands the whole personality of man—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul; and with all thy strength, and with all thy mind." To the young lawyer who was testing Jesus, these phrases were just about the most familiar words of Scripture. From the time of Moses, for more than thirty centuries, every morning and evening these words had been used by every devout Jew. As regular as sunrise and sunset, as rhythmic as the beat of waves upon the shores of the seas, these verses were repeated by pious Jews in their homes and synagogues. They were a protest against all systems of idolatry as well as an expression of their faith. As such they were enclosed in their phylacteries, and so bound upon their arms, placed over their hearts and worn on their foreheads. In the course of time, however, they paid the price of familiarity, for, though on the lips of many, they were in the life of few. There was much profession

but little performance. To know the formula of faith but not the force of it was to lack the "one thing needful" for real religion.

To all such persons, either in that day or this, this emphasis of Jesus comes with the penetrating power of a new revelation. Notice the significance of the word "all". To people who gave little or nothing, He insisted on everything. All they had was all He wanted. When William Booth, the founder of the Salvation Army, was asked the secret of his spiritual success, he replied: "From the moment I first gave my heart to Christ, He has had all of me there is." It is important to remember that it does not take much of a man to be a Christian but it takes all there is of him. When Thomas Carlyle wrote of his father that "he was religious with the consent of his whole faculties", he gives us a picture of the ideal believer, for God demands all—nothing more and nothing less.

Heart, soul, strength, mind—these distinctions are not nominal nor unreal. They do not mark different degrees but different kinds of love, each of which is necessary for the perfecting of our religion. True Christianity demands affection; it is with "all your heart". This is a quality which everyone instinctively looks for in a Christian. It is a trait which is indispensable in a layman and irreplaceable in a minister. All people have their different objects of affection—money, honor, position, knowledge, pleasure, as the case may be, but, for the Christian, all of these must take a secondary place to his whole-hearted love of God. All the attributes of the devotional life are attractive, but some have a stronger appeal than others. All the virtues are important, but some are more essential than others. There are some qualities whose absence leaves the character ragged and marred, and there are others whose absence leaves the soul an empty shell. Certain characteristics are conspicuously ornamental, whereas others are plainly fundamental. If the former are not developed, the structure is not complete; but if the latter are not present, the whole edifice comes tumbling down. Such a fundamental is this quality of whole-hearted affection for God. It is the keystone in the arch of our spiritual structure without which the whole thing is liable to collapse.

True Christianity demands our spiritual assent; it is "with all your soul". The soul is the spiritual faculty within us; it is that element within us which enjoys communion with God. Of necessity it is internal rather than external, subjective rather than objective. No matter what a person may be outwardly, his real religion is what he is inwardly. In France, at one time, there was a prince who was also a cardinal. He had the habit of swearing very profanely. When a good priest checked him, he said: "I swear, not as a cardinal of the church, but as a prince of France." "But", said the priest, "when the prince dies, what will become of the cardinal?" Or you may recall the sad case of Peepy Jellaby in Dickens' story, "Bleak House". One day he was discovered with his head through the railings of the front garden fence. He had got it through, but he could not get it back, so his legs were kicking frantically on the one side, while his head was howling loudly on the other. He might have reasoned thus with himself: "My head and hands are on one side; my heart and body are on the other side; on which side am I?" He had no time, though, to think this problem through, for someone

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pushed the gate open, nearly jerking his head off altogether. Unfortunately, many have not learned Peepy Jellaby's lesson; their head and hands are on the side of God, while their heart and body are really with the world. No man can serve two masters, though many people persist in trying.

True Christianity demands our will; it is "with all your strength". This is the part of our personality which makes decisions. Each of our faculties has its own function—our reason is the philosopher of life; our conscience is the judge of life; imagination is the artist of life; memory is the narrator of life; faith is the prophet of life; hope is the poet of life; love is the emotion in life; but will—that is the strength of life. On every great question every voice must be heard, but no growth in character, no development of personality is possible without strength of will. It has been stated that when a person goes to Philadelphia the first question asked about him has to do with his social standing. If he visits Boston, they inquire as to his cultural attainments. If he turns up in New York or Montreal, the first question is, "What is he worth?" If, however, he goes to Chicago or points further west, they ask this pointed question: "Is he a success? What has he done?" In the Kingdom of God, however, the first question is not any of these. It has to do with your choices, your decisions. In Joshua's day the issue was, "Choose you this day whom ye will serve." (Joshua 24:15) In Elijah's day the question was, "How long halt ye between two opinions?" (I Kings 18:21) In Christ's day, He confronted them with this problem: "Whom say ye that I am?" (Matthew 16:15) Always, the problem in religion has to do with decisions; with a choice of sides. These situations always call for strength of will. Are we for Christ or against him? Are we on the side of right or wrong? Is our influence harmful or helpful? Are we part of the disease or part of the cure? It was said of Lord Halifax when he was Viceroy of India that he was a Christian to his fingertips. To be that kind of Christian calls for the co-operation and the assent of all our faculties. Our imagination paints a rosy picture of our future. Our reason assures us that we are doing right. Our conscience approves of every forward step. And finally, our will, which makes the ultimate decision, throws the whole weight of our life, and every power we possess, into the course we have chosen. In this way alone can we pray, "Thy Kingdom come, Thy will be done."

True Christianity demands our intellectual allegiance; it is "with all your mind". Too many persons in our churches are Christians in their hearts but pagans in their intellects. We should know that genuine religion is founded in a desire for truth, in a thirst for knowledge, in a craving for light. There has been too much talk about the conflict between science and religion. God's truth is one. The God Who reveals Himself in nature is the same God Who reveals Himself in Scripture, and the God Who shows His purpose in history is no different from the God Who reveals Himself in Christ. God's truth is a unity although our perception of it may not be so. We know that intellect without goodness may be tragic; by the same token, goodness without intellect may also be tragic. When we come to church we are expected to bring our brains with us. We are admonished in the Scripture to "prove all things, hold fast that which is good." (I Thessalonians

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5:21) Many persons have a zeal for God but not according to knowledge. Such zeal can lead men into strange ways, into queer associations and even into wrong conclusions. I have read of a "know-nothing" party in American politics; let us guard against a "know-nothing" party in any Canadian churches. Dr. H. E. Luccock quotes a schoolboy's definition of foolishness—"an elephant hanging over a cliff with his tail tied to a daisy". Many a Christian is "over the cliff" spiritually because his mind is "tied to a daisy" intellectually.

Finally, let us notice that our obligations are directed toward the needy people around us. These are the persons whom Jesus described in His familiar parable of the Good Samaritan as having fallen amongst thieves, as being wounded and lying half dead by the side of the road. All this took place on the Jericho Road, which, I would remind you, is much longer than the thirty-odd miles from Jerusalem to the Jordan Valley—it reaches clear round the world; it goes everywhere. And the poor chap who fell amongst thieves—his wounds are the symbol of suffering humanity. His cries for help are an insistent call to service. His extremity is our opportunity. His condition, together with its cause and cure, constitute an appeal for help which no Christian can disregard. Such a situation calls for an expression of the "good neighbor policy" which is not only good politics but good religion.

It is worth noting that there are many different ways in which people get robbed and injured; there are differences of approach, with the same evil effects. The man on the Jericho Road received his wounds in a knock-down fight. His enemies, however, were only amateurs in comparison with modern robbers. Their methods were crude and clumsy. In modern times travellers—people like ourselves—receive injuries which are far more extensive, and maltreatment which is far more damaging than anything experienced on the Jericho Road. Certain social evils, such as venereal disease, alcoholic poisoning, juvenile delinquency, and marital infidelity are "out-and-out" robbers. They leave behind them a trail of injured bodies, broken homes, and shattered minds. A few months ago a young man in Alberta was hanged for murder. In his defence it was said, "He came from a broken home and he did not know the difference between right and wrong." Race prejudice is another enemy of modern society. In Palestine and in India it is costing mankind a terrible price. Even in Canada, from time to time, it rears its ugly head. In one of my churches there was a family of colored folk, as fine Christians as ever walked down the aisle of a Baptist church. When they first came to church they were shown to a pew. A white woman, ushered to the same pew, refused to sit there, saying, "I do not want to sit with a negro." Until we learn to sit with Christians of other races and creeds we will never build a church big enough for God. Then there are those who are injured by unemployment and social insecurity. One day in Calgary a young man came to our door asking for help. He came from Hamilton, riding the rods, looking for work. He was hungry, without money or friends. On two occasions he had tried to enlist in the Armed Forces, once in the Army and again in the Navy. His papers indicated that he had been rejected for physical reasons. He said something like this: "This is a rich country; one of the richest in the world. The trouble is that the money is not distributed

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properly; some have too much, while others, like myself, haven't enough. I sleep in a factory near the train tracks. At night, against the background of the street lights, I see the outline of men like myself clinging to the ends of freight cars, making their way to the west, looking for work. Some night I'll join them, for I've heard that there is more work to be had in Vancouver than in Calgary." This young man is typical of many who, through no fault of their own, are in desperate need. He was ripe for Communism, or any other "ism" which would promise him a living. Or think of those whose problems are spiritual; people like those whom I have met in Alberta who have not been to church for ten years, not because they do not want to go but because there are no churches for them to attend. I have been distressed as I have learned of the many areas in Alberta in which there are no churches. For all such persons, injured and broken in the struggle of life, Christians have a responsibility. It is a personal responsibility in which one gets right down off his high horse and ministers to the man in trouble. We may be as religious as priests and as respectable as Levites, but if we "pass by" such cases of need we will receive, and deserve to receive, the condemnation and scorn of the Lord Jesus Christ Himself. We cannot meet our responsibilities by appointing a committee; that is one of the most effective ways I know for getting little done. Talk never takes the place of deeds. Nor is it sufficient to send a cheque to some relief organization, hoping in this way to meet our obligations. That is like trying to cure cancer by offering the patient a hot bath and a few aspirin tablets. Nor can the problem be solved by passing resolutions at Baptist Conventions. These resolutions may show which way the wind is blowing, but they will not create the cyclone needed to sweep the abuses away. To all needy cases we must give personal, sacrificial assistance. We must give our time and our money. We must keep on helping these people until the causes of their suffering are removed and they are able to look after themselves. This is the task of any church which calls itself Christian, and which aims at being something more than a place of social entertainment.

This, then, is our religion. There never was a religion comparable to it, for no other faith has such a noble conception of God. There will never be a religion superior to it, for we cannot imagine a greater demand than that of the whole personality of the worshipper and a greater task than that of the redemption of needy people everywhere. This is the old-time religion, good enough for our fathers and good enough for us. This is the religion of the new day, appealing alike to fundamentalist and to modernist. Let us proclaim this religion from the housetops until all men know of our God. Let us live this religion every day so that men will realize that what we profess on Sundays we practise on Mondays. Let us express this religion in good deeds, so that men may see our good works and glorify our Father, which is in heaven. Then let us be like the Dean and Chapter of Seville, who, on the eighth day of July, 1401, assembled together and solemnly resolved, "Let us build here a church so great that those who come after us will think us mad ever to have dreamed it." Such madness is in the Apostolic Succession. That touch of madness is the mark and credential of genuine Christianity. May this church, here assembled, with that touch of madness which has always distinguished the true followers of Christ, resolve to build a church big enough for God.